

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 16.

ROCHESTER, N. Y.—SATURDAY, APRIL 7, 1849.

Whole Number 276.

Poetry.

TO-MORROW.

Proverbs xxvii. 2.

To-morrow! Mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
How earthly things may pass away!

To-day—while hearts with rapture spring,—
The youth to beauty's lip may cling;
To-morrow—and that lip of bliss
May sleep unconscious of his kiss.

To-day—the blooming spouse may press
Her husband in a fond caress;
To-morrow—and the hands that pressed
May wildly strike her widowed breast.

To-day—the clasping babe may drain
The milk-stream from its mother's vein;
To-morrow—like a frozen rill,
That bosom current may be still.

To-day—thy merry heart may feast,
On herb and fruit, and bird and beast;
To-morrow—spite of all thy glee,
The hungry worms may feast on thee.

To-morrow! Mortal, boast not thou
Of time and tide that are not now!
But think, in one revolving day
That e'en thyself may pass away.

Original Articles.

For the Harbinger and Advocate.

WHAT IS TRUTH?

By J. B. COOK.

This inquiry is, in our view, as natural to man as that which relates to daily food. The truth is to the mind, what food is to the appetite. When perverted, in either case, the pure aliment is exchanged for poison: alcohol is taken instead of water—error instead of truth.

Among the Jews and ancient philosophers, there were different theories of truth. Thus we find it now. Each sect answers according to its own theory of truth, whether Papal or Protestant. But the mind of the masses is still "like the troubled sea." All these theories fail to give repose, because they do not meet the want of the mind in the case. "Physicians of no value" are they all.

Then, turning to the great Teacher, we find a determinate answer, "Thy word [O God] is truth." It is not, then, a mere human embodiment of philanthropic or Christian sentiment, however ancient or comprehensive. It is not some misnamed "body of divinity," produced by a Pope or Protestant. The revealed mind of God, on all points, "is truth"! The Bible is the "body of divinity"—a body, or system of divine truth, which has life in it. It is instinct with life—eternal life, "to every one who believeth."

"What is truth?" Is the term understood?—The word "truth" signifies the agreement between a representation and that which it represents; or, the harmony between a statement and the fact to which the statement relates. Thus

understood, the Bible is the "truth." Its statements harmonize with all the great facts in our world's history. Man's character, condition, and relations, agree with Bible statement. It is true that some of its revelations stretch on into invisible, eternal realities, far beyond the reach of any of our faculties, save faith. It represents the Creator, the creature, this world and that which is to come, Jesus and the plan of salvation, as unfolded through successive "ages and dispensations"; and so far as we can fairly test the truthfulness of our Lord's language, by comparing the subjects and objects of revelation, with the facts of history, the agreement is complete. This agreement extends to all the important relations of objects, as well as to the objects themselves.—Take an illustration from precept, promise, and prophecy.

I. God's word is "truth" in its precepts.

The sum of divine precept is, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." This is "truth." It grows out of, and agrees with, the relations existing between those whom the precept embraces. God is supreme. We should regard him in his true character and relations. We cannot give him "the glory due to his name," cannot love or obey Him according to "truth," except we love him as the supreme "God over all, blessed forever"! God could not require less. We cannot accord to him more. Then the precept which expresses precisely this relation, and the obligation rising out of it, is "truth."

My neighbor's happiness is as dear to God, and important, as mine. He is in the same scale of being with me; therefore, when I love him as I do myself, I feel and act according to the relation I sustain to him. The precept requiring this is "truth." It agrees with the facts and relations which the divine precept embraces.

When it is demanded that, "husbands love their wives"—"wives submit to your own husbands in the Lord"—"children obey your parents," we find only a definite application of the great precept—the law of love—to the specified relation. (So, also, of the citizen and magistrate.) God's word is, then, "truth" in its precept.

II. "Thy word is truth," O Lord, in its promises.

Many will not mark the conditions or reserves expressed, with divine promise; hence they fail to see the full force of my subject, in its relation to the promises. But in a multitude of cases the illustration is as bright as a sunbeam. The promise that "the seed of the woman" should bruise the serpent's head, has for its verification, all the leading arrangements of Providence through every dispensation since. We only need the history of the future, to see and feel that the remaining fulfillment agrees with the promise. This we have, however, in prophecy, which is history in advance. The promise to Abraham, that he should have a son—the promise that his seed should sojourn in Egypt, and be delivered at the end of 400 years, agrees with the facts. So of Israel's whole history; therefore it must be true. Promises of good, and threatenings of evil, were

all verified by fact. The promises of God are "true bills." The great promise, related to Messiah's coming. His first advent has become an essential part of our world's history.

The more personal promises to David, to Hannah, and to Elijah, make the subject plain to the humblest capacity. "I have commanded the ravens to feed thee there." They in fact did just that thing; "They brought him bread and flesh in the morning, and bread and flesh in the evening," near two years. Again; "the meal in the barrel wasted not, nor did the oil in the cruise fail"; but supplied the family a year. God is as good as his word. This the believer has "learned by experience." "He that asketh, receiveth."

III. The divine "word is truth" in its prophecies. The events agree with the prophetic representation.

Man does "surely die." In "the sweat of his face," he eats his "bread." "Thorns and thistles" the earth does "bring forth." The "sorrow and conception" of woman has been "greatly" multiplied. The "flood of waters" did "destroy all flesh"; but Noah did "find grace."—The Jews have been scattered to "the four winds of heaven." Jerusalem has been "trodden down of the Gentiles." The number of Gentile kingdoms has existed, in the order that is revealed, —Babylon, Persia, Greece and Rome. The fourth kingdom has been "divided"—the parts did "not cleave one to another, even as iron is not mixed with clay." The priest king, or "little horn with eyes," has existed 1260 years; and "many" have, in this age, "run to and fro, and knowledge" has been "increased." "The vision" has been written out, and "the hour of his judgment" has been proclaimed—all, "as it is written" in the prophecies. This which was once mere prophecy, is now verified by history. The roots of the truth of prophecy have thus been growing down through the Jewish and the four great Gentile kingdoms—through the first advent, and the changes in the Christian church.—Now we look for the second advent, on the same principle, "according to the Scriptures."

The truthfulness of Scripture is thus established on an immutable basis. Its representations agree with the facts in the case. I remark—

1. That the scriptural representation of God—of his Son Jesus Christ—of man who was made a "living soul"—of his death—of the only way of "life and immortality" by "Jesus and the resurrection,"—is true. It accords with the facts. A different representation would be false.

2. We need only vary the form of the inquiry, and ask, relative to every doctrine and duty, "What saith the Scriptures?" When we get "the Scripture," we get "the truth."

3. On this "rule," which we apply to the question of Jesus' Messiahship, and the authenticity of the Bible, we prove the second advent to be certain and soon. Amen. The second advent will and must agree with the representation.

4. Those who deny our proof of the second advent by this method, take away the strongest evidence that Jesus is the Messiah, or the Bible divine. All stand or fall together.

Sample

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

(Concluded.)

I will here notice an objection that may arise in the minds of some. Do you suppose the wicked can be deceived, after having been dead and raised again? Why not? They were deceived by Satan here, and died under the power of deception. Will they learn wisdom in the grave? The preacher says, Eccl. ix. 10, "There is no work, nor device, nor knowledge, nor wisdom, in the grave." Again, 5th verse: "The dead know not any thing." Hence, they will be raised under the power of the same deception, and can as easily be deceived then as now. Yea, more easily, for then all restraints will be removed, and, goaded on by despair, they will be fit subjects for any deception; especially those who died under the miserable delusion that they would be raised immortal. Why should they not fight? they cannot be killed; and supposing, an opportunity is presented to afflict the saints, they will readily go up. I can more readily conceive how Satan can then deceive the wicked, than how he could have deceived and made such a dupe of Pharaoh as he did. God had, by Moses, wrought many wonders in Egypt before Pharaoh: and then when he thought he had the Israelites, lo, and behold, God opens a path through the Red Sea, walling up the waters on either hand, for their escape. Yet, in view of all this, Pharaoh and his host were led right into the trap God had set for them, and were destroyed. Now if you will explain the one case I will the other, for the objection is equally valid against both.

Verse 10th: "And the devil [mark, he is talking about the devil] that deceived them [the wicked] was cast into the lake of fire and brimstone, where the beast and the false prophet were cast [not ~~are~~—see xix. 20, which was at the commencement of the thousand years, and if we supply the ellipsis, it should be as above, "were cast,"] and shall be tormented day and night forever and ever." This is the final destruction of him that hath the power of death—the last enemy of God and man. This is the full and final accomplishment of the promise made at the beginning, "The seed of the woman shall bruise the serpent's head."

Let us now compare this vision with the prophecies of which it is a fulfillment, and see if they harmonize. If I mistake not, Isa. xxiv. to xxvi. 15, is one of them. In the 24th chapter, the prophet, after speaking of the laying waste, breaking down, dissolving, &c., the earth to that degree "that it shall fall and not rise again," he adds (verse 21st), "And it shall come to pass in that day that he shall punish the host of the high ones that are on high." Who are this host of high ones on high? The prince of the power of the air and his angels. "And the kings of the earth [kings stand as representatives of the nations] upon the earth. And they shall be gathered together as prisoners are gathered in the pit [margin—dungeon], and shall be shut up in the prison [the grave], and after many days shall they be visited." [John gives the time, a thousand years.] Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Mark, now when Christ comes to establish his kingdom and reign in Mount Zion, &c., then the devil and his angels, and all the wicked, are shut up in the grave, with the promise of God that after "MANY DAYS" (which many days John says is a thousand years) "they shall be visited."

The 25th chapter, and xxvi. 1-12, carries us down through the many days, or thousand years; in which is brought to view the great feast, or

marriage supper of the Lamb: the vail spread over all nations removed—death swallowed up in victory—tears all wiped away—the rebuke of God's people taken away from off all the earth—the kingdom established,—while in this mountain the hand of the Lord rests—the song of triumph is sung, &c.

The 13th and 14th verses bring us to the visitation and final destruction of the wicked, after the "many days." "O Lord our God, other lords beside thee have had dominion over us." Who are these "other lords" who have ruled over the saints? The wicked, as Malachi says. Now (i. e., in this dispensation of sin) "the wicked are set up, and they that tempt God are even delivered." Yes, the wicked rule now, but then shall the righteous flourish. "But by thee only will we make mention of thy name. They [i. e., the wicked] are dead, THEY SHALL NOT LIVE; they are deceased, THEY SHALL NOT RISE: therefore hast thou visited them [when? many days after Christ, at his coming, shuts them up in the grave and establishes his kingdom, which John says is a thousand years, then, after the thousand years, he will visit them], and destroy them, and make all their memory to perish." This declaration of the prophet is so explicit and plain as to exclude all hope of another resurrection, or future existence. For after this visitation and destruction, after the thousand years are expired, God declares they shall no more live again, nor have a resurrection. O how plain is the word of the Lord; and what a perfect harmony exists between John and Isaiah—the prophecy and its fulfillment. This agrees with other Scriptures as to the final disposition of the wicked.

Says the Psalmist (xxxvii. 9, 10), "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For [because] yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Verse 20: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; INTO SMOKE SHALL THEY CONSUME AWAY." See also verses 22, 28, 36, 38. Ps. xcii. 7: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that THEY SHALL BE DESTROYED FOREVER." See also Ps. ci. 8, civ. 35, cxlv. 20.

Prov. ii. 21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Obad. 16: "They [the heathen, or wicked] shall drink, and they shall swallow down, and THEY SHALL BE AS THOUGH THEY HAD NOT BEEN." We might multiply to almost any amount, testimony upon this point, but this must suffice.

With this interpretation, how beautiful and perfect the harmony of the entire vision with the scripture. How plain, how simple, and yet how sublime and godlike the vision; and the order of the events so perfectly natural as to leave no chance for doubt, transposition or inversion.

1st. Jesus descends from heaven to earth.

2d. Binds the devil (who had been previously cast down to earth—see Rev. xii. 9) for a thousand years.

3d. The resurrection of the saints.

4th. They reign with Christ a thousand years in the New Jerusalem.

5th. At the end of the millenium, the wicked are raised.

6th. At the same time, Satan is loosed out of his prison.

7th. He goes forth and deceives the wicked, with an idea they can have a battle.

8th. For this purpose, Satan leads the wicked up from the four quarters of the earth, around the camp of the saints of the beloved city.

9th. Fire comes down from God out of heaven and devours them.

10th. Satan is destroyed, by being cast into the lake of fire and brimstone, which is the second death.

Thus ends the vision. The last enemy is destroyed and forever. The finishing stroke of Omnipotence, for the restitution of all things, is given; by which the last footprint of Satan—the last vestige of sin and sinners—is eternally obliterated from the earth, and the immutability of Jehovah's promise in the garden verified—"The seed of the woman shall bruise the serpent's head." Yes, glory to God! "The head stone of the corner is brought forth," and placed "with shoutings of Grace, grace unto it!"—And—

"Earth anew with robe of glory,
Doth rejoice in hill and vale."

Yes—the earth regenerated, and clad in robes of more than Eden beauty, invites possession by the saints, for whom it was prepared from the foundation of the world. God's eternal purpose, that man in a holy state should inhabit the earth eternally, will now be fully and gloriously accomplished. Accordingly, the saints go forth and possess the goodly land—the land where milk and honey flows—the land by heaven's fairest, sweetest breezes fanned—the land where all things in the light of the glory of the Lord shine forth in imperishable and eternal beauty and glory.—There they'll plant and eat, build and inhabit, and long enjoy the work of their hands—forever and ever. Amen. Yes,—

"There we'll range the fields of pleasure,
Where joys gushing songs arise;
There enjoy our well stored treasure,
In the new earth, Paradise."

My brethren, does not this view of the subject look like truth? Is it not the truth? I leave you to judge.

May God of his infinite mercy lead us into all truth, and sanctify us through the truth, and give us a part in the first resurrection. Amen.

N. B. When I commenced this exposition, I supposed that all had done, and so I thought I would give my opinion. But since I commenced, several others have commenced writing also; and as there is likely to be a controversy upon the chapter, which has been referred to Brn. Cook and Chandler, I close with this vision, though I had purposed to examine the visions of the judgment, and of the new heavens and earth, and may yet do so at some future time, should the Lord permit, and time continue. But inasmuch as the subject of the judgment is already introduced as a point of controversy between others, I close here. I designed simply a plain exposition of the chapter, for the consideration of the brethren. Some, I understand, who believe in the "thousand years past," have complained of the expression "wild theorists." I meant nothing bad by the expression, and although I consider their view extremely wild, yet it was unnecessary to express it. I regret the use of the term "wild," for my design was not to injure the feelings of any, but to benefit their souls. And surely you will not make me an offender for a word. Throw away the chaff and save the wheat. And may God bless the effort to the good of his people and the salvation of souls.

For the Harbinger and Advocate.

SANCTIFICATION.

BY M. D. MOORE.

BRO. MARSH:—I fully concur with the definition you have given, that sanctification is nothing more nor less than righteousness. And I wish now to inquire, if a man that keeps all the commands of God, as enjoined and explained by Jesus Christ in the New Testament, is not a righteous man? I think he is. And if he does not,

keep all the commands of God, as enjoined by Jesus Christ, he is not a *righteous* man. If I am correct, I wish to know what we are to understand by the prayers of many who profess to be righteous, who pray thus: "O Lord, *may we keep all thy commandments*"—when God has commanded us to keep them; and Christ says, "If you love me, you will keep my commandments." Again: "O Lord, *let us have thy spirit*"—when we are told, if any man have not the spirit of Christ, *he is none of his*; and as many as are led by the Spirit of God, *they are the sons of God*. Again, when we hear them say, "O Lord, *keep us faithful unto the end*"—when God has said if we will keep his commandments he will keep us, if we abide in him (which is by keeping his words). No power in heaven, earth, or hell, can *separate* us from the love of God. And again, when they say, "O Lord bless us to night: we claim thy blessing: thou hast promised to meet with two or three, who are met in thy name; and *there are more than that number met here to-night*." I wish to know what sort of a God they worship. Is it that God that is more willing to give good things to them that ask him, than earthly parents are to give bread to their children?—Is it that God that has said, "If you abide in me, and my words abide in you: you shall ask what you will, and *it shall be done for you*"?

No, no; it cannot be this God that they worship. It must be a lying God to whom they pray; for he does not keep his promises. After they have done all their duty (for it is presumed they would not come before), then they come to their God, and beg, and entreat, and plead, and tease him, day after day, night after night, and still go unsatisfied, and fail of getting the desired blessing!!

O, Bro. Marsh, I wish some one who knows by blessed communion with God, the God of the Bible, the true God, would take hold of the great error that has, through the traditions of men, spread its blinding influence over the plainest teachings of the Old and New Testaments.

Albany, N. Y.

For the Harbinger and Advocate.

AN EXHORTATION.

BY HORACE P. SIKES.

DEAR BRETHREN AND SISTERS:—O praise the Lord for his goodness towards us, the Advent brethren, that we have been led to see and embrace the truth—that we have been led to believe the teachings of our blessed Heavenly Father—amidst the scoffs, the jeers, the ridicule, of an ungodly world—in regard to the second coming of our glorious Redeemer! He has raised up father Miller, and hosts of others, to proclaim our Master's approach. He has caused us to throw off the shackles of tradition, prejudice, and sectarianism, which for years have been thrown around our minds, perhaps, and prevented us from having a right understanding of his precious word. Well may we exclaim, in view of this, "What hath God wrought!"

And now how great is the obligation resting upon us to *obey* all God's commands! We are required, not only to believe, but also to obey.—Says St. James, "Faith without works is dead." And can we think of such great love and kindness as our Heavenly Father has bestowed upon us, in thus leading us to see the truth, without feeling determined that, *cost what it may*, we will obey ALL his requirements, even the most minute? Has Jesus spilled his precious blood in vain for us? Will we crucify his wounds afresh? Are we, too, candidates for eternal life, and shall we think it too great a sacrifice—too crucifying to the flesh—to "purify" ourselves from *every thing* which, in the sight of God, who looks at

the heart, "defileth, or whatsoever worketh abomination, or maketh a lie"?

I seem to hear my brother exclaim, "No, no; far be these things from me." But does he "present his body a living sacrifice, holy and acceptable unto God, which is our reasonable service"? Or, does he sometimes do that which he knows (or should know) is not for the "glory of God," and thereby bring himself into condemnation? Is he as careful as he ought to be, to be sure that every act, however trifling, that he puts forth, is according to St. Paul's injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Does my brother live "sinning and repenting, yet not reforming"—confessing, but not entirely forsaking his sins? Suppose, dear brethren, that the blessed Savior should come, and find you living in this way?—Suppose he should come, and find you with a *single sin* upon your conscience unrepented of? I think there is no Bible evidence that there is to be any probation whatever, even a moment after the advent; but, on the contrary, I think there is evidence that those, and those only, who are sanctified to God—entirely consecrated to him—ready and waiting for Jesus, will be "caught up" suddenly, and without a moment's warning, "to meet the Lord in the air."

But if we are not found walking "with God," as did Enoch and Elijah, how are we prepared to be translated like them? 'Tis plain we shall not be. No, dear brethren, we must overcome *all sin*—all our pride, even to the least degree of it—every thing like covetousness, loving our neighbor as ourselves—all selfishness of every description; and do all things with the single purpose to honor and praise our gracious Master. Then we have the promise (2 Cor. vi. 18), "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

If we are not thus pure and holy, it will do us little good that we have followed the truth for years, in the midst of so much opposition and contempt. A crown in God's everlasting kingdom cannot be purchased thus. No; we must overcome, as Jesus has given us an example.—The martyrs, together with the millions who have fallen asleep in Jesus, have "overcome"—we must, likewise. Do we need to be brought upon a death-bed, ere we should be fully given up to do the will of God, and nothing besides his will? Probably this will not occur with many of us.—Yet we must be as dead to the world—as fully given up to God—as we should (perhaps) be, if we were about entering the dark valley. We must be as completely crucified to all the customs of the world—willing to have the wicked, and moral persons, too, gaze with wonder and astonishment, while they behold our singularity. If we are in company with the wicked—those who do not wish to converse on any but worldly subjects—we must be content to remain in silence (unless we feel it our duty to have *religious* conversation with them), thereby being by them accounted "fools," though it is "for Christ's sake"; and rendering it apparent to them that our "conversation is in heaven." (See Phil. iii. 20.) We must be content to please our Savior, who looks at our motives, while we displease men, who look only at our actions, but cannot know our hearts. While engaged in our worldly avocations, we should have our minds continually staid on God, and perform our labor—*everything*, with a direct aim to please and honor him. In this state of mind we shall of course talk about business as little as is consistent. If our "treasure" is in heaven, our "hearts will be there also."—(Matt. vi. 21.)

If we must be thus holy, let us gird up ourselves anew to the conflict. Let us "not be weary in well-doing, for in due season we shall reap,

if we faint not." Let the Savior encourage us: he says, "Be of good cheer: I have overcome the world." Then we can overcome, also. Our corrupt inclinations may afford an opportunity for Satan to tempt us *seemingly* beyond endurance. His temptations may be fierce and "fiery," and almost without intermission; still, if we have living, active faith, he cannot overcome us. No, no; he that is stronger than the "strong man armed," will give support. The fiercest engine of the enemy may be incessantly plied against us, but we shall always be victorious through "him that hath loved us."

"Ye fearful saints, fresh courage take,—
The clouds ye so much dread,
Are big with mercy, and shall break,
In blessings on your head."

Never before did saints live upon the earth under circumstances such as ours. While we expect not to die, but to be translated to meet the Savior, we are to occupy a pre-eminence above all the saints who have lived before us! We are to be the "first fruits unto God and the Lamb," and sing a new and peculiar song. (Rev. xiv. 3, 4.) O, then, is any self-denial too great to make for Jesus? any cross too heavy to bear after him? Well might Peter say, speaking, doubtless, especially to us (2 Pet. iii. 18), "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—And in verse 11—"Seeing then that all these things shall be dissolved, what *manner* of persons ought ye to be in all holy conversation and godliness?" How exceedingly pure and holy ye ought to be! Yes—*what manner of persons*—such as never lived before! "What, Peter, we are in *health*, and expect not to die." Ah, but if you look for such things as these, you *must* be holy. Saints before have never looked for such things in their day.

But there is enmity existing between saints and sinners: i. e., sinners do not love saints, and saints do not love sinners (with the love of complacency, though they do with that of benevolence). Gen. iii. 15. But how will this enmity be increased, when saints are holy—entirely consecrated, as the Bible says they must be, ere they can be translated! The wicked do not seem to desire the society of the righteous *now*; how will it be then (no doubt soon)? Isaiah answers this question (lx. 22): "A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."

Your brother in the Lord,

HORACE P. SIKES.

Three Rivers, Mass., March, 1849.

For the Harbinger & Advocate.

THE AUTHORIZED EXPOSITION

OF NEW TESTAMENT PROPHECIES OF THE SECOND ADVENT.

Having often referred to the published exposition of Matt. 24th by the Protestant Church, I feel a pleasure in giving an additional testimony to the historic accuracy of the statement, that the *only authorized* exposition of that, and other kindred scriptures, is in harmony with that which we, as Adventists, give.

The Rhenish Testament was published A. D. 1582, which is the authorized Catholic version, translated from the Latin Vulgate, in the 4th century. The heading given to Matt. 24th reads thus: "Christ foretells the destruction of the temple, with the signs that shall come before it, and before the *last judgment*—We must always watch." That over Mark 13th is as follows:—"Christ foretells the destruction of the temple, and the signs, that shall *forerun the day of judgment*."

The English and American editions of the Bible, published by authority, agree in sentiment with the above. In their exposition of the epis-

tles, they join this judgment with this second advent. **THIS IS OUR EXPOSITION!**

We have the authority of the church, as well as the authority of the sacred text, to sustain our faith. As the "signs" have been given, we look for the grand and awful event. Amen.

J. B. C.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 7, 1849.

Speaking the truth, in love.—PAUL.

The meeting appointed by Brn. Himes, Hale, and Needham, in this City, is still in progress; a report of which may be given next week.

Bro. J. G. Hook, Concord, N. H., wishes to learn the address of Brn. H. S. Case and S. W. Rhoades, and would be glad to receive a line from them.

Bro. Stevenson is requested by Bro. J. C. Bywater to send the Chart to J. Marsh, Rochester, N. Y.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

In our last week's article on this subject, we noticed some of the evil consequences of a division in faith among Christians; arising from a wilful or willing rejection of the truth. Our next object is to look at some of the sad consequences of a division produced by a departure from the truth; or the propagation of erroneous doctrines. The evils in both cases may be nearly or quite the same; yet for the purpose of showing to each class who make divisions the enormity of their sin, we notice each separately. On the propagation of erroneous doctrines, Paul says,

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29, 30.

The work of division in this case is compared to the rending of a flock by devouring wolves. And the history of false doctrine in the church, painfully shows the fulfilment of this prediction. Many a once peaceful, united and holy church, has been deceived, divided and rent into party factions by the propagation of false doctrines; sometimes by ignorant, yet honest; and at other times by artful and designing men. The Savior said that offences would come, but pronounced a woe against those by whom they would come.

It is not unfrequently the case that the leaders or highest influences in the church are the propagators of error for the purpose of "drawing away disciples after them." But how, inquires one, can they do such a thing, when they are the strong sticklers for the established order of the church? They are the ones who strenuously contend for no departures from the usages of the body; for the introduction of no more doctrinal questions; and certainly such men cannot be considered as drawing away disciples after them. But pause a moment and think closely, and you will see your mistake. These are the very means by which they most successfully draw away disciples from the truth, from the Lord Jesus; after themselves, their party, policy, or measures. They first endeavor to make others believe that they have all the truth; that they occupy, in the divine appointment, a place in the church, as sacred as that filled by Abraham, Moses, the Prophets, the Apostles,

Luther and other Reformers; and that they come very near infallibility, in point of doctrine; and therefore are in the truth. Then they turn all the influence they can gain by such bold assumptions, to prevent the investigation of God's word on any doctrine not embraced in their creed; and to secure the co-operation of the disciples of Christ in their measures. In this way they draw away many disciples from Christ, after themselves; while others cleave to Christ and his word; and an unhappy division is the result. Brethren, once bound together in the sweet bonds of Christ, are not only divided, but thousands are made to believe that it is not right to search the Scriptures on all points of doctrine; and therefore are led to reject some portion of the truth of revelation, perhaps to their own destruction. Oh, how fearful is the work of making divisions contrary to the doctrine of Christ.

Again, Paul compares the effects of false doctrine in a church, to the eating of canker or gangrene, in the human body. 2 Tim. ii. 17. The figure is full of meaning. Though the gangrene may be small in its beginning, yet it will soon prove fatal, unless stopped in its course. So with false doctrine: it not unfrequently threatens to do but little or no harm; but, being suffered to progress, ultimately so affects the church as to produce serious evils, if it does not divide and destroy the body. "It increaseth to more ungodliness," until it not unfrequently ruins souls. Numerous examples in justification of this truth, might be named. They have been abundant in every age of the church, and exist now; among second advent believers.

Peter, in his second letter, second chapter, speaks freely of the pernicious tendency of erroneous doctrines. He says,

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And thro' covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. . . . The Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities. . . . But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. . . . These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, thro' the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

From this plain teaching and fearful threatening of the apostle, we see not how any one can even hope for salvation, who goes to a certain extent in the propagation of erroneous doctrine, or is fully brought under its pernicious influence. "The last state" of such is truly worse than the first; for they think they are servants of Christ, when they are the blind slaves of erroneous doctrines.

Speaking on the same subject, Jude says:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

"And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

"These be they who separate themselves, sensual, having not the Spirit.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

Such language as this clearly shows that the inspired writers did not consider it of but little or no consequence what men preach or believe; as the loose theology of the present day teaches. No; but they made the propagation and embracing of erroneous doctrines a sin, which, if not repented of, would exclude the offender from the Kingdom of God. It is a high handed measure for erring finite man, to propagate, in the name of the Lord, a doc-

trine contrary to the word of the Lord; and which in its tendency divides God's people and sets them to contending with each other. We therefore earnestly entreat all not only to take heed what they do, but to beware how they hear, and what they believe and teach. You had far better have no faith than a pernicious, or a gangrene one; and you had better be silent than to propagate such a faith.

ENROLLING NAMES—DECLARATION, &c.

As a peace-maker, I wish to say, that I see no harm in the brethren giving their names as believers in Christ—located in the same place as honest Christians, in a time of deceivers and of scattering like this. We may hold fast the profession of our faith, surely. Who could honestly object to some such declaration as follows: "We as believers in the Savior, and looking for his speedy coming, do mutually profess to take the Bible as the word of God, and our only rule of faith and obedience, till the Lord comes." No Christian, I think, would object to such a confession. I would heartily confess it in any place and every place, and before the whole world, if I could. I also think that we ought to have church order according to the gospel.

S. EVERETT.

REMARKS ON THE ABOVE.

We think we appreciate Bro. Everett's desire to act as a "peacemaker." "Blessed are the peacemakers." We suppose however that peace should be made only in strict accordance with the will of the Prince of peace. This Bro. E. will admit.

We fully agree with Bro. E. that this is a time of "deceivers and of scattering;" but we think that it is no more so than it was in New Testament times. And as that book gives no record of the early Christians enrolling their names under a "declaration" of sentiment, we conclude that such a step was unnecessary; and therefore it would be useless for us under like circumstances to do such a thing.

We not only "may" but should "hold fast the profession of our faith." But how? Not by subscribing our names to a profession of faith; for this the whole christian world would have done; and, comparatively, there is now no faith on the earth. But it is by continuing to repose implicit confidence in God, who is "faithful that promised," (Heb. x. 23), and by "provoking one another unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. x. 24, 25. This is the way the New Testament, as we understand it, teaches us to hold fast the profession of our faith.

The short "declaration," or covenant, or bond of church union, which Bro. E. has given, we could not subscribe to, as such; but as a matter of faith, we have long since professed it, and a great deal more; for we not only have professed to believe in "the Savior," but in God, the Spirit, and all the abstract doctrines of the Bible; and we make no distinctions in these doctrines, in making our profession. Neither do we think Bro. E. does; but we do say, fearless of all contradiction, that a written covenant, unless the entire Bible is written, does necessarily make a distinction; or it names some doctrines, and necessarily omits others.

The principle that would justify uninspired men to form a short confession of faith, or bond of union, would justify them in making one of any length. And the principle that would justify the making of one, would justify the creation of many. Hence, if it is right to adopt Bro. E.'s short "declaration," then all the sects have been right in making their different and conflicting declarations of faith.

If the Bible, which Bro. Everett's declaration recognizes as the "only rule of faith and obedience," prescribes such a "declaration," and demands our

"obedience" in subscribing to it, we will most cheerfully obey. But as the Bible nowhere gives such a declaration, nor authorizes any one to write anything like it; and calls upon us to pay "obedience" to nothing but its commandments; we cannot, therefore, put our name to any such declaration, or bond of church union.

Subscribing our names to such a declaration, or any other, or even the Bible itself, we think, is not the way the Lord has taught us to confess him "before the world;" if so, a great many very wicked folks now confess him; for they have subscribed their names to a much longer declaration than the one Bro. E. names.

The Lord's way is the best and only way of safety. And it makes baptism (instead of enrolling our name with the saints,) the public act in which we put on Christ, and confess him before the world.—And the way in which he has taught us to continue our public profession, is, by continuing to assemble with the people of God, do all his commandments, possess his Spirit, and especially in the act of eating the supper of the Lord. In this way, we think, we may make the good confession before the world, to the glory of God. If the Lord had wanted us to make or continue this profession, by subscribing our names, even to the Bible, he would have told us so; but as he has told us no such thing, we conclude he makes no such demand; and therefore we cannot enter into any such practice. And we earnestly entreat all others to shun the same things; and implicitly obey the word of the Lord; for "as many as walk according to this rule, peace be on them." Gal. vi. 16. We cannot "take the Bible as the only rule of faith and obedience," if we pay "obedience" to some other rule, if it be nothing more than a declaration as pure and apparently harmless as the one named by our good brother Everett.

NEW WORK.

FUTURE PUNISHMENT, BY H. H. DOBNEY, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 290 pages 12 mo, neatly executed. Price, bound, 75 cts.; in paper covers, 50 cents. A liberal discount will be made to wholesale purchasers; but none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12½ cents per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 10 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Dentist, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work: it is mighty, thro' God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense.

GEO. STORRS.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

Bro. D. B. Eldred, Jackson, Mich., has a supply of the "Purpose of God," and "Bible Doctrine," our late publications, and other works, on hand.—Those who may find it convenient to do so, will apply to Bro. Eldred for these works.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

FROM BRO. S. EVERETT.

DEAR BRO. MARSH:—In this time of trial I think we ought to seek much wisdom from above. As reformers we need wisdom to distinguish between the great truths which constitute our hope and the points on which good men may differ.—The apostle speaks of questions of strife which are to be avoided. Certainly we ought to endeavor to keep the unity of the spirit in the bonds of peace. I think as a people we ought to be less tenacious of those sentiments we cherish as peculiarly our own, on particular points, than of those we hold in common with our brethren, such as the personal coming and kingdom of the Lord, its nearness, desirableness and glory, "the resurrection of life," and the everlasting punishment or destruction of the wicked, as expressed in plain Bible language. At the same time we must contend earnestly for the faith once delivered to the saints.

In the midst of the stir of these last days, our laborers ought to study the word daily themselves, and not preach second hand discourses. "Preach the word," is the apostle's charge to Timothy. A sermon, if it is but short, will feed the saints best fresh from the word. Some may excuse themselves for the want of time—let them excuse themselves from preaching also. Pastors who are located and supported, can find time to study. Travelling preachers can study; and those who are under the necessity of much labor with their hands can study the Scriptures if they are will-

ing to be laborious for God. Let God's ministers not faint. Their reward, if they endure to the end and continue faithful, will be great. In the mean time, let the brethren every where remember their faithful ministers in all good things. And the editors of our papers should be seasonably and punctually paid. I regret to see so much delinquency. I trust the brethren who hope soon to dwell with the righteous forever in the kingdom of God, will not fail to give to "every one their dues," and "live honestly in the sight of all men." Let us not forget that "the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Here is our hope—a blessed hope indeed—the grace of God, teaching its heavenly lessons, in this world, to prepare us for the glorious appearing of our Savior.

Brethren, let us live out these holy lessons; by the grace of God we can, and thus adorn the doctrine of God our Savior in all things. But let us take heed lest we fall in these days of temptation into some snare of the devil, and so come short of eternal life in the kingdom of God. Oh, brethren, let none of us become *contentious*, so as not to obey the truth. Let no young brother be allured by "the love of money, which is the root of all evil," and so lose the golden city and the heavenly "inheritance." Let us "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal"—that is, short-lived, soon to pass away; "but the things which are not seen are eternal," to be enjoyed forever. Let us continue to suffer the loss of all things for the excellency of the knowledge of Christ Jesus our Lord. This is an age of freethinking and infidelity. It becomes us to think soberly, as well as freely—to think candidly, Scripturally, prayerfully—to watch and pray always, that we may escape the awful judgment of God and stand before the Son of man.

Let us seek more and more that we may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. I adore the mystery of the Father and the Son, but I have no desire to dispute on so exalted a theme. I trust we shall soon have the vision, and then we shall see as we are seen and know as we are known; then we shall be satisfied, yea, glorified, and most blessed forever. Amen. Till then let us be humble children, and think and speak as the oracles of God teach, and not add to or take from the sayings of God.

Dear brethren, suffer this word of exhortation from your unworthy brother in tribulation and in the blessed hope,
SAMUEL EVERETT.
North Leverett, Mass., March 11, 1849.

FROM BRO. R. HASKINS, JR.

DEAR BRO. MARSH:—I have had it in mind ever since I received the Harbinger, which has been from the time of its union with the Bible Advocate, to address you a few lines and remit your due from me for the same. I thank God for the intelligence and instruction I am weekly receiving through its pages.

I am glad to hear of its proposed enlargement, and for several reasons. One is, I am not able to take more than one paper, and feel the need of more knowledge of transpiring events than the Harbinger can consistently give with its present limited size. Another is, I have a family of small children who are fond of reading, but who do not

think of looking at the Harbinger, because there is no children's department. I think if it were enlarged there might be something written especially for children, every week, which would be as well or better, in my opinion, than to have a paper devoted entirely to children; for if it is made, as is proposed, a family paper, our children, by looking at their own department, will be likely to become interested in the paper, and other portions will attract their attention from time to time, which they would not come in contact with were it otherwise.

I wish I had something interesting to communicate in relation to the believers in this vicinity, who profess to be looking for the personal coming of their Lord; but alas! my heart is sick, my soul is pained at our present condition. Myself and family are under the necessity of going out of town to meet with those of like precious faith with ourselves. And as I frequent those places of assembly which were once sacred and holy, on account of the presence of Jehovah—assemblies, where, in '43 and '44, shouts of praises ascended to God, free and easy, from souls filled with faith and the Holy Ghost, I find a form, to be sure, and hear words, and many words of truth too; but, oh my soul! I am led to cry out, Where is the power? The meeting closes, and as I retire, my spirit says within me, Surely the glory has indeed departed. The sad effects of the work of the great enemy of all good is quite visible. He seems to be waxing very bold among them. It was only a whisper at first, something about order, conformity, custom, propriety, and the like; but he begins now to call loudly for organization—suggesting even that nothing else will save the flock. That as for this love that the Bible tells so much about, as being sufficient to bind Christians together, is nothing but a humbug, a delusion or fanaticism which is to be dreaded above all things. They must have a pledge—a pledge—nothing else will do. So if all cannot fall down before this god, why, divide they must—for the devil must have a part of the flock at all hazards.

Well, I will not dwell upon the dark side of the picture any longer, for there is a bright side, yes, glory to God in the highest! Although Satan may divide, perplex, scatter, and torment for a little season, he cannot destroy, no; there is one stronger than he, who is mighty to save.—There is a remnant also, who are called, who are chosen and faithful. They know the Shepherd's voice and will follow the Lamb whithersoever he goeth. Zion shall arise—yes; my faith is that ere long the days of her mourning will be ended. The tried and tempted followers of Jesus who remain, and are alive, will soon be quickened into life and immortality, while those who sleep in the dust of the earth, having died in the faith and hope of the resurrection, will come forth from their graves, to receive together their unfading and eternal crowns of glory.

My wife and sister, who are with me in the faith of soon seeing Jesus, join me in their prayers for you, that you may have heavenly wisdom and great grace to enable you to perform the responsible duties of your station to the best good of the scattered children and to the glory of our God.
ROBERT HASKINS, JR.
West Boylston, Mass., March 9th, 1849.

NOTE.—The suggestion of Bro. Haskins, relative to the enlarged sheet, is worthy of consideration, and will be remembered if we enlarge the sheet. The wants of our children should be remembered.—EDITOR.

FROM BRO. JOHN B. BROWN.

DEAR BRO. MARSH:—There are a few of the despised followers of Jesus in this place who are

joyful in the hope of soon seeing their coming King. We meet every Sunday evening at Bro. Jonas Gleason's for prayer and conference, and often get a foretaste of the joys of the heavenly Canaan. We were greatly comforted by the timely preaching of Bro. J. C. Bywater, a short time since. May the blessings of heaven attend him with all the true Israel of God.

We read your paper with deep interest and want it enlarged very much.

Yours in joyful hope,

JOHN B. BROWN.

Sandford's Corners, N. Y., March 12, 1849.

FROM BRO. M. CORNELL.

DEAR BRO. MARSH:—Having a desire to let the brethren, scattered abroad, know what my eyes have seen and ears heard, I improve the present opportunity of speaking by written language.

Agreeably to appointment, I spoke on the subject of life and death, Feb. 4th, in the town of Webster, Mich. On the same day, I was taken sick, and continued growing worse, until Monday the 12th, when Bro. and Sr. Seymour came, and immediately provided means, and conveyed me to Ann Arbor, where I was left in the doctor's care. For two or three days, my case was hopeless; but after a thorough course of medicine, I recovered; and on Saturday of the same week, I was taken back to Webster.

During my lectures in this place, I was one evening ordered to take my seat, while endeavoring to speak the truth in meekness and fear. A Methodist man, by the name of Snider, on hearing my first lecture, said, "It is nothing more nor less than reading the Bible, and we can read that at home." Afterwards, in a prayer meeting, he stated that the views which I held were infidelity, and poisoning the minds of the youth; winds of doctrine, doctrine of devils, &c., probably not aware that he was representing the reading of the Bible as infidelity, &c. After he resumed his seat, I arose, and quoted the words of Jesus (John xviii. 23), "If I have spoken evil, bear witness of that evil," &c. I requested forgiveness of the people, if I had been teaching infidelity, or any thing that would poison the minds of the youth. At this moment, Mr. Snider told me three times to take my seat. I appealed to the congregation whether I should speak for myself. It was granted; I continued speaking, and Mr. S. left the house. I have since learned that he has been tried by his church and expelled.—This same man said he had lived six years without committing a sin! and that he would not believe that the dead were unconscious, "if the Bible did teach it!"

On Monday, I pursued my journey 15 miles. (I had started on a visit to kindred friends, whom I had not seen for many years.) I called at one Bro. Cushman's, and Bro. S. G. Clark met me in the door—an unexpected yet happy meeting.—He had an appointment that evening; I attended with him; and many were interested, and some believed.

Next day, Bro. Clark accompanied me to Jackson Village, where we found the brethren firm in the faith, "looking for and hasting unto the coming day." We remained with the brethren until Saturday, and then came to this place, where, to my great joy, I met my friends, whom I was seeking. My uncle had a long time been reading the Bible, with a desire to know and practice the truth; and had been considering the Universalist theory, but it did not harmonize the Bible. Bro. Clark spoke on the Sabbath, gave chapter and verse, answered objections, and the crooked seemed to be made straight. We gave a course of lectures, and very many were interested, and some believed. But an appointment had been

made for a Universalist minister, Elder Hathaway, a man that supposed he well understood the Bible—one of the most intelligent men of that order. My uncle invited him to his house. I reasoned with him. But while I quoted from the Old Testament, he was obliged, in order to sustain his theory, to deny the truth of that book—said it was deistical. But before he commenced his discourse, he asked me for my Bible, and during his discourse, pronounced it a sacred book; chose his text in the Old book (Dan. vii. 28), and went on to assert, that the whole end of the matter was fulfilled at the destruction of Jerusalem; and during his remarks, referred to other testimony from the Old Testament!! He made many assertions without proving them, such as that Christ came spiritually at the destruction of Jerusalem, or about that time. In another discourse, he said the Savior always pronounced blessings, and never curses; also, that there were false Christs and prophets (in the plural), and earthquakes before that destruction; and that there would be probation after death. And, to cap the climax, he said that the earth was hundreds of thousands of years old before Adam was created; and as proof, said there was some kind of a beast found some hundred of feet in a solid rock, under the garden of Eden.

My uncle is satisfied with Universalism, after hearing a man preach a Universalist sermon from what he called a deistical book. After fair investigation, my uncle has come out decided upon the Bible view of the kingdom nigh at hand, no immortality in this life, unconscious state of the dead, &c., and wants more knowledge on these points. The lecturing in this place has produced a general reading of the Bible.

Bro. Clark is yet afflicted with the Bronchitis, so much so that it is with great difficulty that he lectures. The great cry is, Come and tell us of these things. Bro. and Sr. Seymour are traveling in one quarter, Bro. Hoyt in another, Bro. Drummond in another, also Bro. Curry, Bro. E. Miller, Bro. Clark, and myself. We have more calls than ten men could attend to. I hope some of the eastern brethren will come to our assistance. O come and help break the new ground. I know of but eight or nine who lecture upon the Advent, in this State. "Come over and help us."

I feel determined to press forward, and try to sound the alarm, and preach the word, although I often have to wade through opposition. May the Lord preserve us all unto his heavenly kingdom.

Yours, seeking for immortality,

MERRITT CORNELL.

Batavia, Mich., March. 6, 1849.

FROM BRO. A. E. BABCOCK.

DEAR BRO. MARSH:—While we are here in this world of wickedness, beset on every hand with sin and sinners, it is cheering to hear from those of like confidence, that are scattered abroad over the earth. I have not the privilege of meeting with those that are not ashamed of the words of my Lord, and also love his appearing to give them eternal life in the kingdom of God; but I have not been wholly idle. I have been trying to lay the truths of the Bible before my fellow-men, when and where there was an opportunity presented, and I have good reason to think that it has made some impression, and to God be all the praise. I frequently meet with those that think differently, and am unfrequently reviled.

There is one man in this town, a member of the Congregational church, that has embraced a part of our views, and I think will come into the whole truth. He wished me to give a few lectures in their house if it could be obtained. I consequently tried, but could not get it, from the

fact that they did not consider me orthodox; yet their house can be opened for a show! There was a good school-house opened and I gave three lectures, with good attention by those that they are pleased to call the "rough ones." Our Savior said, "Those that are well need not a physician but they that are sick." I shall continue my lectures as long as they will turn out to hear. I have other places where I hold meetings. Good attention is paid to the word, and I think good will result. Those that are looking for the return of the Nobleman, have every reason to live watchful at this present time, for soon the Lord will come, and great will be their reward—even everlasting life in the kingdom of God.

Your brother in tribulation, looking for immortality only through a resurrection from the dead.

A. E. BABCOCK.

Litchfield, Mich., March 9th, 1849.

FROM BRO. J. W. GOODWIN.

BRO. MARSH:—There are but few in this place who take an interest in perusing the Harbinger and Advocate, but I assure you I hail its weekly visits with delight. The truth for which it contends I believe to be God's truth. The sentiment, that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. If the the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health or life? Oh no, say you. Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief, truth, God's own truth, my brethren, is the only foundation on which our hopes can safely rest.

Yours, having no desire to go out, but to go permanently in, that what is mortal may be swallowed up of life.

J. W. GOODWIN.

Washington, Pa., March 15th, 1849.

P. S. There is a section of country through here that has never been visited by the Advent brethren, with the exception of two, viz: C. E. Gillet and one Crouch, and they were sufficient to dishonor any cause. The country from Buffalo to Cleaveland, for fifty miles back, has not been explored yet; the people have not heard much upon the subject. If some competent lecturer should come here I think he could get a hearing. If any one should be travelling west by land, they should go about twenty miles from the lake. But let no one come unless he is of good report without, and can endure hardness as a good soldier of the cross.

J. W. G.

FROM BRO. D. CALKINS.

DEAR BRO. MARSH:—The labors of Bro. and Sr. Ongley here last fall, and of Brn. Bywater and Wendall since, have not all been in vain in the Lord. The truth spoken has proved the power of God in bringing one soul to see the necessity of repentance towards God and faith in the Lord Jesus Christ, in order to be saved from the second death; and one poor backslider has returned to his Father's house where there is bread enough and to spare, and are now rejoicing in the hope of soon seeing Jesus and being made like him.

Some few members of the nominal church profess to be believers in the doctrine of Christ's speedy coming, while the ministers oppose it as much as they can without injuring their popularity.

Your brother waiting for the kingdom,

D. CALKINS.

Marcellus, N. Y., March 19th, 1849.

FROM BRO. F. McWILLIAMS.

BRO. MARSH:—Will you call the attention of the brethren and sisters to Bro. Wm. Miller's lecture on the Vials, found in his book of lectures. I think if the history of last year's revolutions had been before him, when he penned that lecture, he could hardly have given a more correct account of it than he has done in his exposition of the Seventh Vial, though written, I suppose, some eleven or twelve years before.

I have compared your views on the Seventh Vial with Bro. Miller's, and am glad to see their harmony and the glorious evidence which they contain of the speedy coming of our King. All that is within me rejoices at the prospect. Oh let all the heralds continue with all diligence to proclaim the nearness of that long-looked-for day, which Abraham saw afar off, and was glad. Let every one of us carry out in our lives the purifying influence of such a blessed hope.

Yours in blissful expectation of soon entering the promised land.

F. McWILLIAMS.

Buffalo, N. Y., March 8th, 1849.

FROM BRO. P. ALLING.

DEAR BRO. MARSH:—I am pleased with the proposition of enlarging the Harbinger and Advocate. You may look to me for at least \$3.00 to apply on your free list, to aid forward the good undertaking.

The cause with us is decidedly on the gain.—Our meetings are deeply interesting: more so than at any other time for the past three or four years. The Lord is manifestly with us, and is inclining some precious souls to the truth, and to seek that preparation of heart and of life that shall enable them to stand before him accepted in the day of his appearing, for which we feel to praise his blessed and holy name. Pray for us, that these manifestations of his power and love may continue and increase.

Your brother, in hope of eternal life through Christ,

P. ALLING.

Norwalk, O., March 12, 1849.

THE PRIMITIVE CHRISTIANS.

The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity whilst already enlisted, they abandoned the profession at whatever cost. Marcellus was a centurian in the legion called Trajana. Whilst holding this commission, he became a Christian, and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison; but he was still faithful to Christianity. "It is not lawful," said he, "for a Christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterwards, Cassian, who was notory to the same legion, gave up his office.—He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which, on his acceptance of Christianity, he abandoned. To Julian, the apostate, the only reason that we find he gave for his conduct was this—"I am a Christian, and therefore I cannot fight." The answer of Tarrachus to Numerianus Maximus is in words nearly similar:—"I have led a military life, and am a Roman; and because I am a Christian, I have abandoned my profession of a soldier."—Dymond.

The best shield against slanderers, is to to live so that none may believe them.

Original Poetry.

For the Harbinger and Advocate.

I Have a Friend.

"If thou hast one real friend, count thyself happy."

I have a friend, a friend indeed,
Kind, gentle, good and true,
And he is, in this time of need,
My guide and support too.
Like 'ointment precious' is his name—
But ah, I cannot speak his fame;
He's chief above earth's thousands ten,
More lovely far than the sons of men.

My matchless friend calls me his own,
When all forsake beside;
Friends, reputation, all have gone,
Yet still he doth provide.
Up to his rules I now must live,
And, like him, my worst foes forgive;
Forgive them, Father, I will pray,
At early dawn and close of day.

For thy 'best gift' grant me to show,
By every act of mine,
That pure affection warm doth glow,
To the Great Source Divine.
An 'only Son'! O precious boon!
My midnight brightened into noon,
When the command Faith recognized,
Which says, 'Arise and be baptized.'

Christ bore our sins upon the tree,
And rose to justify,
That God might the believer free
From death, sin's penalty.
His voice shall rend the womb of earth,
And bid the righteous dead come forth;
The living saints then changed shall be,
And put on immortality.

Jesus my friend will come again,
And make this globe so clean;
And fertilize each hill and plain,
And clothe the bowers with green.
Then in the fresh and balmy grove,
Sweet birds will sing their notes of love;
And on the mead, with flowerets gay,
The harmless brutes will graze and play.

O what a tide of holy joy
Will flow among the blest,
When Death and Hades, Christ destroy,
And give his people rest.
Farewell then to sighing and sorrow,
Ever blest, no dread of to-morrow,
Glowing with love, nobly they'll raise
Anthems sweet to Immanuel's praise,

Say, burdened one, why dost thou mourn,
When the Deliverer's near?
Away the yoke of bondage spurn,
Christ's lightsome burden bear.
To God submit, his word obey,
And shun the paths that lead astray;
Then wisdom shall thy steps attend,
For Jesus is the pilgrim's friend.

JOHN MOFFATT.

Ellicott's Mills, Md.

Oft unknowingly the tongue,
Touches on a chord so aching,
That a word or accent wrong,
Pains the heart almost to breaking;
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Appointments, &c.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Rochester,	April 10, evening.
Victor,	April 12, over the Sabbath.
Canandaigua,	April 17, 18, evenings.
Seneca Falls,	April 19, over the Sabbath.
Auburn,	April 26, over the Sabbath.

Bro. J. C. BYWATER will preach to the brethren in the following places:

Attica—Sunday, April 8, 10 A. M.
Linden—or where the brethren may appoint,—
3 P. M., same day.
Batavia—Sunday, April 15.
Careyville—Monday evening, April 16.
Dansville—Sunday, April 22.
Springwater—1st Sabbath in May, where the brethren may appoint.

Bro. H. H. GROSS appoints to preach as follows:

West Troy, day-time Sunday, April 8.
Albany, evenings April 8 & 10.
Lodi, evening April 11.
Cooperstown, April 12 to 15.
Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]
Otselie Creek, April 23 & 25.
Cazenovia, evening April 26.
New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. G. W. BURNHAM appoints to preach at the following places:

Victor,	2nd Sabbath in April.
Auburn,	3d Sabbath in April.
Manlius,	4th Sabbath in April.
Cranberry Creek,	5th Sabbath in April.
Brockett's Bridge,	1st Sabbath in May.

Bro. J. V. HIMES, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows:

Buffalo—April 12th, 13th, 14th and 15th.
Lockport—April 19th, 20th, 21st and 22d.
Jamestown—April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.
In North Scituate, R. I., the two last Sabbaths in April. L. BOUTELL.

Business Notices.

To Correspondents.

Mrs. M. A. Atwood—Due to present No., \$2.50.
C. M. Shepard—We have none of the first five. Advent Herald is published at Boston, Mass., at \$2 a year. Address J. V. Himes.

A. Perkins—According to our books, you have paid to Whole No. 241—leaving a balance due, for 34 nos., \$1.

J. Jenkins—The money was never received.
H. L. Smith—Have none 'Grew on the Soul.'—What shall we do with the change?

Wm. Stewart—Bound books cannot be sent by mail. We have therefore credited the whole on Harbinger acc't. Right?

N. M. Catlin—Due on E. Bentley's acc't, 42 cts.

J. Reeve—According to our books, your previous remittances had paid beyond the close of the present volume,—to No. 329. We therefore placed the whole to the benefit of the poor. If, by mistake, we had credited you too much, please inform us.—We find a credit to Bro. Mathews of \$1.50 last Sept., which paid to no 156. E. Weldon, now sent. Our mistake.

Geo. B. Lawrence—Bro. Himes cannot visit you as you wish.

For E. R. PINNEY.—A friend, Pittsburg, \$1.00.

PAMPHLETS SENT.—Wm Crapo 50, by express; A Ford; R C Bullard.

Remittances for the Harbinger & Advocate.

S Saunders W A Merrill no 230 E Cross E C Richardson C C Tewksbury no 212 H Hitchcock J F Allen D Newton L Rawson no 322 L Durrent A McHinch S Starks R Penney I Atkins S C Clark J Newton W Stewart no 302 V R Mathews O Jennings no 317 J Griswold no 367 R Curtis—\$1 each. S Capron M Tewksbury C V Coburn S Cole Miss Burdell A Penfield no 260 D S Rundell—\$2 each. W Crapo J Mortimer J Vannest—\$3 each. S H

Allen A Brown J Bodge L Hanson T & A Bodge L Hanson L Wood J H Jackson A North—.75 each. J Hooker 94 V Chapin 25 C Housel \$1.56 C Sisco 25 C Holden 50 J Livermore 85 A Minkler \$1.75 J Schut 50 D T Taylor 50 DDWight 50 Mrs HGHarrison \$1.50 P Billings 37.

LETTERS—L Boutell S Myers R Cleveland E M Smith S Mason J Sawyer J Jenkins E W Bugbee J Reeve M Curry P Cramer J Turner J B Cook N M Catlin J Marsh G Storrs.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE,
Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of the Second Advent of Christ.
By Joseph Marsh. Price \$4 per hundred; single, 6 cents.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. 1.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

THE VOICE OF GOD:
Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cents; \$8 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.
For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL?
In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$1 per 100.

SECOND ADVENT LIBRARY.
(New Series.)
No. I.—The Second Advent Introductory to the World's Jubilee.
No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
No. III.—The Lord's Coming, a Great Practical Doctrine.
No. IV.—Glorification.
No. VII.—First Principles of the Second Advent Faith.
Price, each, 4 cents; 37 1-2 per dozen; \$2.50 per 100.

TRACTS ON PROPHECY.
No. 1.—Looking Forward.
No. 2.—Present Dispensation—Its Course.
No. 3.—Present Dispensation—Its End.
No. 4.—What did Paul teach the Thess. Church about the Second Coming?
No. 5.—The Great Image.
No. 6.—If I Will that he Tarry till I Come.
No. 7.—What shall be the Signs of thy Coming?
No. 8.—The New Heavens and New Earth.
No. 9.—Christ our King.
No. 10.—Behold, He Cometh with Clouds!
Price, 15 cts. per set; \$1 freight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—IN ADVANCE, \$.75
If not paid before the close of the volume, 1.00
Five Copies, directed to one person, 3.00
Ten Copies, directed to one person, 5.00
Free to those who are not able to pay.

All communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 17.

ROCHESTER, N. Y.—SATURDAY, APRIL 14, 1849.

Whole Number 277.

Poetry.

PURE UNIVERSALISM.

Sinners, Christ at last will have you,
He no wrath on you will lower;
But his boundless love will save you
In your sins, by wondrous power.
It is able; it is able: pray no more.

Never pray for life eternal,
This you cannot fail to see;
With the vilest be fraternal,
Heaven the abode of all will be.
O, be joyful; O be joyful: heaven is free.

Free for all of every nation,
Every language, color, clime;
None can die without salvation,
Though like Nero's be their crimes.
Welcome, Nero; welcome, Nero: heaven is thine.

Nero might have felt that merit
Never could his sins efface;
Now we know it is not heresy,
Nero was a child of grace.
Happy Nero! happy Nero! heaven 's thy place.

What a happy, motley party
Must in such a heaven convene;
Every man, whatever his heart be,
In that wondrous world is seen,
Tyrants, pirates, knaves and murderers: what a scene!

'Tis this doctrine curbs our frenzy,
Stays the hand to murder driven;
Who would kill a man through envy,
Thus to send his soul to heaven?

Sing, sing, grace is all extended,
O'twill save a world from thrall;
Good and bad in one are blended—
Herod, Nero, Payne and Paul,
Happy mixture, saint and villain, saved are all.

Original Articles.

For the Harbinger and Advocate.

CHRONOLOGY—NO. I.

BY D. T. T., JR.

For the consideration of the thoughtful upon this highly interesting subject, and for the sake of those who are still anxious to deduce therefrom true dates, time, &c., I have sat me down to pen a few thoughts and facts connected therewith. I refer entirely to human chronologers. By a recent investigation of their different writings and very unharmonious conclusions, I have arrived at the opinion that it is vain and fruitless to depend on them for any correct data. The history and miscalculations of the past four years, as well as their own discordant deductions, fully demonstrate the utter fallacy of so doing. There are four "decrees" recorded in the Bible, each and all of which have been taken by different persons, at different times, for the "commandment" referred to in Dan. ix. 26: the different dates assigned have also been chosen for the true.

The first, by CYRUS, was issued, according to common chronology, B. C. 536. According to our first arrangement of time—i. e., terminating the 70 weeks at the "cutting off" of Messiah—this would bring the cross something like 45 years before our A. D. 1!!

The second, by DARIUS, was given 519 B. C.

This would bring the cross about 28 years before the vulgar era!

The third, by ARTAXERXES, in 457 B. C. This brought us to A. D. 33 for the cross, and to 1843 for the end of the 2300 days. But after all the labor on this point, the passing of the time, and the non-appearance of the "consummation," has certainly proved the falsity of that position.

The fourth and last commandment, given by ARTAXERXES in the 20th year of his reign, went forth, according to the chronology in our Bibles, B. C. 445. This would bring the "cross" A. D. 45, and the "crown" in 1855.

It will be seen by computation, that there are 91 years between the distant points; and to crown the whole, we have been, and still are, taught, that it is impossible to correctly ascertain to which of the above commandments reference is made in Dan. ix. 26. "The wise shall understand," and with nearly one hundred years to range over! This is certainly the veriest extreme of "indefinite definiteness" that can be imagined; and is a virtual impeachment of Divine wisdom and goodness. One of the commandments must, and but one can, be the true. The prediction does not embrace a plurality of commandments, but one only—"THE COMMANDMENT." But which of the four does Gabriel mean? I answer, that if one thing can be made certain from the Bible, it is capable of indubitable demonstration, that the commandment given by Artaxerxes in the 20th year of his reign, as recorded by Nehemiah, is the true one. Upon a closer investigation of this point, I am surprised that any other should ever have been taken.

The first three "decrees" referred exclusively to the building of a temple or "house of the Lord" (see Book of Ezra), and that only. The true commandment embraced the "restoration and building of Jerusalem" itself, not a word being said about the "house of the Lord," this having been previously built. It includes the building of the "street and walls in troublous times," while the decree of the 7th of Artaxerxes says nothing about them. Please compare the prediction of Gabriel with Neh. i. 2, and onward. Notice the words "street," "walls," the "troublous times," the coincidence of phraseology, facts, &c., and you will not fail in coming to the conclusion that a mistake on this point is perfectly needless.

Says Bro. Litch, in his "Prophetic Expositions," pp. 135-6, "The marginal reading of Dan. ix. 24 shows the opinion of the translators to have been, that the decree of the twentieth year of Artaxerxes was the date of the seventy weeks. It is certain, also, that the commission or grant given to Nehemiah, to go up and build 'the city of his fathers' sepulchres,' agrees better with the prediction than any which preceded it. There is abundant evidence also in Neh. i. and ii., that Jerusalem was a heap of ruins up to the time of Nehemiah's going up to build it up and restore it. The wall also was built under Nehemiah, even in troublous times. From all these circumstances, I think the 20th year of Artaxerxes' reign to be the true date of the seventy

weeks, according to the opinion of King James' translators."

Trusting in uninspired chronology, and by a certain twisting and screwing thereof, our honest brethren crowded back Artaxerxes 20th so as to make it correspond with the given date of Artaxerxes 7th, 457 B. C.; and then confiding in men again, they very erroneously proceeded to put the cross at the termination of the seventy weeks, bringing us to 1843. Vain reliance! And then notice the discrepancy between "Ptolemy's Canon" and "Rollin's Chronology." I had rather have my Bible, with its Divine chronology, and unmisakeable points and dates, than all the proved incorrect data, and false deductions, of a thousand Rollins and Prideaux. Well, "the vision must seem to tarry," and as this is past, we will let it drop.

But the inquiry will arise, What year B. C. synchronizes with Artaxerxes 20th, the true date of "the commandment"? Here, again, if we depend on human chronologists, we are completely nonplussed. Observe, for instance, the following:

According to "ROLLIN'S CHRONOLOGY," Artaxerxes' 20th year corresponds with 457 B. C.—This, with our previous arrangement of the 70 weeks, would bring us to 1843.

According to HENSTENBERG, the 20th year of Artaxerxes would fall in the year 454 B. C.—This would bring us to 1846.

According to USHER, as quoted in Rollin, Artaxerxes' 20th year synchronizes with 452 B. C. This would bring us to 1848.

According to the "Ordo Sacclorum," compiled by H. BROWN, A. M., England, the 20th year of Artaxerxes fell in 446 B. C. This would carry us to 1854.

According to "PTOLEMY'S CANON," also the chronology in our Bibles, the 20th of Artaxerxes fell in 445, B. C. This would carry us to 1855.

According to JAHN, author of the "Hebrew Commonwealth," Artaxerxes' 20th came in 444 B. C. This would bring us to 1856.

According to PRIDEAUX, the 20th year of Artaxerxes' reign corresponds with 443 B. C. From that date, 2300 years would bring us to 1857.

And according to T. R. BIRKS, the 20th of Artaxerxes fell in 404 B. C. From 404 B. C., 2300 years would carry us to A. D. 1896! And the reader will perceive, that by this last calculation, the crucifixion occurred in A. D. 86, about sixteen years after the destruction of Jerusalem!

Here we have another specimen of "indefinite definiteness," with 53 more years of disputed time to wander over! What a discrepancy! And what a grand chance for, and how pleasing to, Infidelity and Judaism! Upon which of these jarring chronologers shall we depend for the true year B. C. of Artaxerxes 20th?

The date of the crucifixion, also, is disputed by them. Dr. Hale contends that it occurred in A. D. 31 from the vulgar era. Others argue that it was in 32. Scaliger, Usher, Pearsons, Bacon, and others, contend that it was in A. D. 33; while Sir Isaac Newton argues that it was in A. D. 34.

Some make the Savior 33 years old at his death, others 37. "When doctors disagree, who shall decide?" Have we no counterfeit detector? no standard arbiter? Are the wise to understand "a prophecy bearing all the marks of chronological distinctness," with from half a century to a century of disputed time to sail over in order to find its true chronological seals? We have already followed these human chronologists until we are bewildered and nearly lost in the fog! I ask, again, which of them shall our faith rest upon? And if it rests upon either, does it not stand in the wisdom of man, and not in the word of God? But few of them harmonize with the Bible, and I had rather cast them all to the winds than give up the Divine chronology of inspiration. Let us turn from them to its mighty voice. We have relied upon the standard and most authentic of them, and they have failed us. Then to the Bible.

Falling within this dispensation, and at some point during the long range of years, God has placed a "seal" to make sure "the vision." That seal is the Cross. From this era the light irradiates. Before and after it the years are numbered. Standing upon this prophetic eminence—this chronological light-house—we can gaze retrospectively and prospectively. We can roll back the symbolic days to their commencement, and forward to "THE CONSUMMATION." To disconnect the 490 and 2300 years, or make their dates otherwise than synchronal, with me is impossible; nor can I put the termination of the latter number in the past. And because I still think we have in the Bible an authentic and reliable source of information in regard to them, I feel to say with the sweet psalmist of Israel,—"Blessed be the Lord God from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord!" More anon.

Rouses Point, N. Y.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. I.

BY E. W. WELLS.

Most of those who have broken through the dark, thick mist of popular opinion, and got a sight at the perfect law of liberty, and have determined to build their faith on the word of God, and not on tradition, have, probably, ere this, learned that a church of God consists of a body of believers, united only by the "bond of love," and governed by the "new covenant" law of God,—and not bound together by man-made creeds, and governed by human laws. They also believe that God has called by its proper name all that he wishes us to believe or do; and that any faith or practice, which is not named in the "perfect law," is wrong; that when we go beyond, or fall short of, what God requires, in the revelation of his will to us, we are walking in our own ways, and not in his. And, having this knowledge, they discover that the sectarian denominations of Christendom are built upon a sandy foundation, and have "hewn out for themselves cisterns, broken cisterns, that can hold no water."

In adopting "creeds," or "articles of faith," other than what God had given them, they made themselves heretics, and brought in "damnable heresies," in order to "keep out heretics"!—This commenced with the Nicean Council, in the days of Constantine, and resulted in placing a man in the seat of God, and the doctrines of men in the place of the doctrines of the Bible. The practice has been continued to the present day, and the same effect has uniformly accompanied it. Among the Protestants, it has made the "servant" of the church a lord, and kept the faith of men bound down to certain philosophical dog-

mas—constituting a rigid school to teach men how to "wrest the Scriptures" so as to make them agree with heathen philosophy. And this art has arrived to such a degree of perfection that, by them, the Bible is easily made to prove everything, and disprove the same. As there is but "one faith," they are necessarily all heretics but one denomination, and all others agree in pronouncing that one heretical; and then they all join, in chorus, in chanting the glories of Protestantism!—and this is the way of their own devising, "to keep the church pure, and keep out heretics"—or (to speak more rationally), to keep out truth. The latter they have done most effectually, as any one may know, who will take the Bible, and transcribe his whole faith, verbatim, from that alone, without filling it out with inferences.

Now, as I occasionally see or hear of a brother who "does not see it his duty to withdraw from the sect with which he has formerly united himself," notwithstanding he professes to see the corruption and error of sectarianism, and the very powerful influence that the nominal church of the present day exerts against the truth, and the awful darkness with which it has enshrouded the earth, my design in writing this is, "to stir up their pure minds [as I hope] by way of remembrance," that the position they occupy is unscriptural, and worse than unprofitable. And I doubt not that the greater number of such stand ready and anxious to obey the truth when they hear its voice. As the Scriptures are such as "that the man of God may be perfect—thoroughly furnished unto all good works," they, unquestionably, "furnish" us with an obvious rule for action under all circumstances. And as God has so clearly revealed the corruption of the nominal church in the last day, it would be preposterous to suppose that he has given us no directions how to act in reference to them. In such a case we should necessarily be "children of darkness"; but, thanks be to God, he has not made it necessary for us to "walk in darkness."

But before proceeding to an examination of the scriptures bearing directly upon the subject under consideration, I will briefly notice the scripture signification of "the last days," as I shall have occasion to make use of it before I dismiss the subject. "The last days," if words are used as signs of ideas, necessarily signifies those days after which there are no more days; and whether it includes ten or ten thousand, it terminates only with "the last day," and must begin after more than half of all days is past. I am aware that "the last days," by some, has been applied to about the close of the Jewish dispensation.—Two things which I regard as error have led them to do this:—

1st. They have confounded "the latter days," "the last time," "these last days," etc., with THE LAST DAYS: the two former expressions signifying the gospel dispensation, and the third being a proper expression in any age of the world in which the speaker or writer may chance to live.

2d. A misapprehension of the manner in which it is used in Isa. ii. 2, and its repetition in Micah iv. 1.

In Isaiah, it immediately follows this announcement: "The word that Isaiah son of Amoz saw concerning Judah and Jerusalem." For this reason it is supposed to apply, in some way, to the Jews; and that what "many people go and say" is to be true. But I am compelled to believe, from the context, that what they say is false; and that this chapter, exclusive of the first and last verses, is only an introduction or preliminary to "the burden of Judah and Jerusalem"; for the very next word after the first verse, is the copulative conjunction "and," showing a connection of another subject with it—"And [besides 'the

burden,' etc.] it shall come to pass in the last days," etc. I do not see that any other grammatical sense can be attached to it. So I conclude that by the last days, God means the last days. It will be seen that the mountain of the Lord's house is the corrupt apostate church of the last days; for it is said to be exalted above the hills, and all nations shall flow unto it—a Gentile church—and it is established in the top of the mountain; and from verse 10 to 17 it is said that the day of the Lord shall be upon all that are proud, lofty, haughty, lifted up, and upon all the high mountains, etc., and they shall be bowed down, and made low, and the Lord alone shall be exalted in that day. And they are "forsaken" because of what they "go and say"; because they are soothsayers, like the Philistines—verse 6th.

I will notice one place more where the superficial reader might misapprehend the signification of "the last days." It is in the record of the scene of the pouring out of God's Spirit on the day of Pentecost, (Acts ii.) Peter said:—"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days," etc. It will be seen by reading what precedes that, that only one item in the prophecy was then literally fulfilled, giving us assurance that the remainder would be literally accomplished (as in truth it has been) down to "that great and notable day of the Lord"—most of which the present generation, only, has witnessed. But to return to the subject.

I will first present some of the general injunctions of the word of God, which require us to withhold our fellowship from the nominal church of the present day, if either the scriptures or our experience prove it apostate or corrupt.

Ps. i. 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." David says (Ps. xxvi. 1-6, and every believer ought to learn to pray the whole of this psalm, "in spirit and in truth"): Judge me, O Lord... examine me, O Lord, and prove me; try my reins and my heart. For thy loving-kindness is before my eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash my hands in innocency: so will I compass thy altar, O Lord." Jeremiah says (xv. 17, 19), "I sat not in the assembly of mockers [in the last days shall come mockers, walking after their own lusts, and saying, Where is the promise of his coming?] 2 Pet. iii. 4]: therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them [the vile] return unto thee; but return not thou unto them." 2 Cor. vi. 14-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel [i. e., one that believeth not]? and what agreement hath the temple of God with idols? for ye are the temple of the living God... wherefore, come out from among them and be ye separate, SAITH THE LORD, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, SAITH THE LORD ALMIGHTY."

It will be seen that the promise that God will be a Father to us, is made only on the condition that we throw off—or keep off, and "be not again entangled with"—the yoke of unbelievers, and separate ourselves from them. And it will be seen by the writings of Paul, in Acts xx. 29, 30,

For the Harbinger and Advocate.

DOMESTIC TRIALS.

BY HORACE P. SIKES.

"A man's foes shall be they of his own household."—Matt. x. 36.

The Christian is one who has given up all for Christ. Even his nearest relations, if they do not love Christ with all their hearts, are no longer his nearest friends. Says Christ, "He that doeth the will of my Heavenly Father, the same is my brother, and sister, and mother." And again: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Those whom Jesus has "chosen out of the world," are generally connected in the domestic relation, either as father, mother, husband, wife, son, daughter, brother, or sister; but they have chosen God for their father, Jesus Christ for their elder brother, and those who "love our Lord Jesus Christ in sincerity," for their other brethren and sisters.

And is it true, that those who are connected with you by the tender ties of nature—who would have been your warmest friends, if you had still followed the world—will hate you? Will become your bitter enemies? Yes, it is true, dreadful as it seems! They hate that which you love. Their treasure is here on this earth; yours is in heaven. Their conversation is on earth (i. e., about the things of earth); yours is in heaven. They are all alive to the scenes of time and sense; you are dead to them. They strive to please men, and gain their good opinion; you endeavor to please God, and have his approbation.

The enmity pronounced by God (Gen. iii. 16) still exists, and exists, too, in the family relation. All who have not taken Christ's yoke upon them, and given up all to him, whatever may be their profession, hate those who have; and it requires only faithfulness on the part of the Christian (i. e., that he be not hypocritical, or compromising,) to bring out that hatred. "How can two walk together, except they be agreed?" Talk to an unregenerate man about the love of Christ, the joys of heaven, or even the coming of the Savior,—he does not wish to hear it, unless already under conviction for sin. He may bear with it once, or twice, or thrice; but if you are continually talking on things of this kind, and refuse to converse with him on any other subject (except duty calls), and thereby show that your heart is entirely absorbed in the contemplation of heavenly things, and that you have no interest in any thing else (in and of itself), will he love you?—nay, will he not feel the bitterest enmity and hatred towards you? Suppose, then, that you are a husband, a wife, a brother, a sister, and consequently much in his or her society, will not this hatred be proportionably increased? Yes, indeed! The Savior, who knew full well the opposition of the unregenerate to the regenerate heart, says, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Christian, is it thus with you? Though your trials may seem almost beyond endurance, yet "rejoice and be exceeding glad; for great is your reward in heaven." You are thus being qualified to be a companion to that innumerable throng who shall "have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—While your natural friends hate you, the blessed Savior—the Lord of glory—loves you. Angels love you—saints love you. Glorious exchange! In a little time—a very little time—you will be released from this scene of suffering, and be prepared to receive a "far more exceeding and eternal weight of glory." 'Tis but a moment that you will have to suffer here, compared to your eternal reward; and O how light your sufferings

are compared with that reward! Imagine yourself standing on the plains of glory, one million of years hence, and gazing on your present situation! Do you not cry out with Paul, "The sufferings of this present time are not WORTHY TO BE COMPARED with the glory that shall be revealed in us?"

Brimfield, Mass., March 22, 1840.

For the Harbinger and Advocate.

"WILLINGLY IGNORANT."

BY H. P. SIKES.

I have felt very anxious for my friends, according to the flesh; all of whom are opposed to the truth as it is in Jesus. A day or two since, while more than usually anxious about them, I was led to contemplate the influence under which they are,—several of them being members of the Congregational Church (so called Church), and seeming to regard the minister of that Church almost as infallible, and his teachings as true, of course.

I clearly saw that if his influence could be broken, there would be hopes that some of them might see the truth. I therefore resolved to have a public discussion with him, if possible,—and relying upon God for strength, to show my friends, and this community, the truth, concerning that all-important doctrine which he opposes.

Accordingly, the next day, I went and proposed to have with him a public discussion on the subject of the Advent. But he treated my proposal with contempt, saying, "I would sooner thrust my hand into the fire," than hold such discussion. He said nobody would come to hear us but a parcel of noisy boys, &c. I replied, "If you refuse to discuss with me, I shall make that use of your refusal which I think the cause of God requires."

I then went to the Methodist minister, and asked him the same question as above. But he seemed intently engaged, and appeared scarcely to notice me. Having spoken to him twice, and failed to gain his attention, I at length asked him: "Do you, then, refuse to discuss with me?" He replied, "I don't wish to have any discussion." "What," said I, "not if it will elicit truth?" I then repeated the exhortation of Jude, "Contend earnestly for the faith which was once delivered unto the saints." But he again replied, "I don't wish to have any discussion at all." I then told him, as I did the minister preceding,—i. e., "If you refuse to discuss with me, I shall make that use of your refusal which I think the cause of God requires."

How forcibly do the words of our Savior to the scribes and Pharisees, in Matt. xxiii. 13, apply to such watchmen as these! "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in." They willfully shut their own eyes, and prevent multitudes of others from seeing the truth! They are leading hundreds and thousands to eternal perdition. Are they not scoffers in high places? Alas! alas! this guilty world is close to her end, and the mass of the Christian world is led by such men as these! Are they not blind leaders of the blind, all of whom shall fall into the ditch together? Oh, surely, it is time to cry out with a voice like thunder, against such unfaithful watchmen; as Luther did against the Pope; for the great and terrible day of the Lord is near—"is near, and hasteth greatly."

North Wilbraham, Mass., Apr. 5, 1840.

Since life's best joys consist in peace and ease, And though but few can serve, yet all may please, O let th' ungentle spirit learn from hence, A small unkindness is a great offence.

and 2 Tim. iii. 5, and others, that the unbelievers, against whom he most particularly warns us, are those who profess to be of the church of God, and have "a form of godliness." Col. ii. 20-22: "Wherefore, if ye be dead with Christ [in the figure of baptism—verse 12] from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men? Touch not, taste not, handle not; which all are to perish with the using." 1 Tim. vi. 3-5: "If any man consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy . . . from such withdraw thyself." Rom. xvi. 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have heard, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." 2 Cor. iii. 6, 14, 15: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word, signify that man by an epistle [margin], and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 1 Cor. v. 9, 11: "I wrote to you an epistle not to company with fornicators. But now I have written to you not to keep company, if any man that is called a brother be fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." Titus iii. 10: "A man that is a heretic, after the first and second admonition, reject." 2 John, 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

The foregoing scriptures which I have transcribed, seem to me to cover the whole ground of our duty respecting heretics, or unbelievers of truth, both as individuals and associated bodies. And be it observed, that whatever is said of individuals, applies equally to associated bodies, which are composed of individuals. The greater the number associated in unbelief, the stronger is the demand on us to "separate" ourselves from them, and "not to company with" them. All scripture is, of course, in accordance with the portion which I have cited; and I know not of a single precept, either in scripture or in reason, that makes it our duty, in any case, to associate ourselves with those who "hold the truth in unrighteousness," or with those who hold it not at all. It is an incontrovertible fact, that the word of God requires Christians to have no religious fellowship with any who either disbelieve or disobey it; and furthermore, no man who has had his mind enlightened on this subject, and still fellowships with such, can have favor with God; for, by that act alone, he becomes disobedient to the requirements of God, and forfeits all claim to his promises to the obedient. O, that men would act with strict reference to the revealed will of God, regardless of consequences,—without stopping to study expediency, and consulting their own fallible judgments, to see whether it is best to obey or not; but rather trust in God that his ways are right and perfect. Then would "the word of the Lord have free course and be glorified," and God be honored and salvation be made sure to those who acted thus.

Brimfield, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 14, 1849.

Speaking the truth, in love.—PAUL.

TRAVELING AGENT.—Elder Jonathan Wilson will act as agent for the 'Harbinger and Advocate,' at the various places of his sojourn on his tour East. Friends who wish to subscribe or forward remittances can do so by the hands of Bro. W.

INFORMATION WANTED.—Dr. Z. B. left New Bedford last July to sell his medicines, and has not been heard from. Information may be communicated to Mr. Benjamin Irish, New Bedford, Mass.

We have been so engaged in the business connected with our recent meeting, as to be unable to prepare a report of it. We hope to do it next week.

Bro. Jonathan Wilson, on his Eastern tour, agreeably to appointment preached in this City last Tuesday evening. It was a rich treat to the humble Christian.

TURNED UNTO FABLES.—No. VI.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

The pious Mr. Fletcher, in speaking of the Truth, makes the following remarks:—"Be cast into the furnace of affliction or persecution with two companions, rather than bow with thousands to the most celebrated image of error. If your two companions forsake you, do not forsake the truth. If she is driven out of the professing church, follow her to the wilderness; and, if need be, to the den of lions; there the God of Daniel will be with you: for God will stand by the truth, and she will prevail at last.—Buy her therefore at any rate; buy her, though you should give your last mite of wealth, and your last scrap of reputation for her. And sell her not, though you should gain the whole world by the unhappy bargain."

This noble expression of sentiment we have previously published; but it is of such intrinsic worth, and is so well adapted to the case in hand, that we give it again. Had the church been actuated by these sterling principles, she would not have been where we now behold her, turned away from the truth unto fables. But so it is; and it is our duty to point out her condition, in the light of truth; that some may see their departure from the truth, flee from their danger, and be saved; and others be timely warned against following her pernicious ways. We will therefore notice—

5. *The Atonement.* To show how widely the church has departed from the glorious truth of the atonement, we will first give the faith of the church on this subject; and then present the Bible view of it. In defining the doctrine of atonement the Enc. of Rel. Knowl. says:

"In a word, atonement is the price paid for the redemption of the church. . . . God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon without a satisfaction . . . therefore he appointed his own Son to satisfy for the breach of the law, by becoming a proper sacrifice or expiation or atonement. . . . The divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honorably forgive his creature man, who was the transgressor."

The Methodist Discipline, and the creeds of some of the other leading sects, we believe, teach that, by this atonement, full satisfaction was made for all the sins of the world, "original and actual."

On this view of the atonement we remark,

(1) That it lays the foundation of the erroneous doctrine of Universalism: for, if "ample satisfaction" has been made to God, for all the sins of the world, original and actual; then, if God be just, he will punish no one; consequently, in his goodness, he will save all.

(2) It destroys the glorious doctrine of salvation by grace; for if a "price," to the "ample satisfaction" of God, is paid for sin; then God does not forgive sin: what one is paid for, he does not give.

(3) It represents God as acting unjustly; first, by teaching that he punished his own beloved innocent Son, instead of guilty man: and second, by representing God as being "amply satisfied; and then saying that he will not save man without his giving his heart, and all he is and has, to God.

(4) It removes a powerful incentive to repentance and a godly life; by teaching the sinner, whom God commands to repent and be holy, that his salvation is purchased; and that he is to be saved through the merits of Christ. If so, the conclusion is just, that a life of faith, obedience and holiness is useless.

Let us turn away from this mistaken view of the atonement, to the pure doctrine as we find it presented in the Bible. We will first turn to the Levitical law. There we find Atonement to mean, to Cleanse, or to Reconcile.

Atonement for a Woman.

Lev. xii. 6-8: "And when the days of her purifying are fulfilled for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest; who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean."

The object of the atonement in this case, it is clear, was to cleanse the woman.

Atonement for a Leper.

Lev. xiv. 1-32: We insert verses 28-32: "And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing."

Here it is clear, again, that the design of the atonement was to cleanse, from the plague of the leprosy.

Atonement for a House.

Lev. xiv. 34-53. Read the whole chapter. We will, however, give the following three verses:—"And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times; and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet; but he shall let go the living bird out of the city into the open fields, and make

an atonement for the house, and it shall be clean."

As in the foregoing cases, so in this, the object of the atonement was to cleanse, or to make clean.

Atonement for the Holy Place, Tabernacle, Altar, Priests and Congregation.

Lev. xvi. Here, again, we request that the whole chapter be read. We will, however, make a few quotations from it.

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation, when he goeth to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and shall make an atonement for it; and he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat," &c.—xvi. 15-20.

"And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you to cleanse you, that you may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute forever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead shall make the atonement, and shall put on the linen clothes, even the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."—29-33.

In every case to which we have referred, it is clearly expressed that the design of the atonement was to cleanse, with one exception. That exception (if it may be called one) is the 20th verse of the last chapter quoted. There the atonement is called "reconciling the holy place."

The light which the New Testament sheds on this highly important subject, must be given in our next number.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

Our next object in this investigation is, to show why Christians are divided in faith. The following remarks by the editor of the Northern Christian Advocate, one of the organs of the Episcopal Methodist Church, have such a direct bearing on this important matter, that we give them. Speaking under the heading of "OPINIONS NOT FAITH," the editor says:—

Let it be understood then, that the Bible is the only object of faith. We are to believe the word of God, and that only. His word was given, that it might be believed; not that opinions might be deduced from it. It is not an oracle to be interpreted, but an oracle to be credited; it does not ask solu-

tion, but assent; but an explanation of the grand mistake of God and resting his word, and then hypotheses, and procedure. These hypotheses of those who have alike adopted this has been the time immemorial. have alike adopted have instituted and supported them by. Now the question safety in thus leaving word—the word. Can we exchange with safety? Or had not left the word he would have been the inspired word though his faith not have been common fashion, and support them wide sea of specious any opinions which isation. This for the sands of light of our own

The Bible has were better to rule by which but it is the speaks, and faith is not an be with reference what is spoken. It is reliance upon hension of all word of God, be faith and all the his word fully, understand it, our ed, so long as the word of God will vary while belief will be the same word, tween faith and we place upon and opinion must municate.

On this ground individuals who Their error is believe the same implicitly, but interpretation. true, though false. When from involuntary great as to subtitled heresies ion heresy, is ples of faith. himself, and is opinions to See one shall believe one shall understand. We have fore, can have

tion, but assent; it is not a mystery to be explained, but an explanation to be heeded. Here has been the grand mistake. Instead of receiving the word of God and resting in that only, men have received his word, and then gone on to institute various hypotheses, and prove them by citations from Scripture. These hypotheses, once proved to the satisfaction of those who instituted them, have thenceforth been thrust into the world as dogmas of the Christian faith; not indeed as the veritable words of Scripture, but as embodying the sense of Scripture, and therefore possessed of equal obligation.—This has been the process of creed-making from time immemorial. The orthodox and the heterodox have alike adopted this method of fabrication. Both have instituted what propositions they pleased, and supported them by whatever Scriptures they could. Now the question is, was there any propriety or safety in thus leaving the infallible word for a fallible word—the word of God for the word of man? Can we exchange the inspired for the uninspired, with safety? One thing is certain, if the heretic had not left the word of God for his own opinions, he would have been no heretic. If he had believed the inspired word, and nothing but the inspired word, though his faith might have been weak, yet it would not have been erroneous. But when once, after the common fashion, he set himself to frame opinions and support them by the Bible, he was out upon the wide sea of speculation, with full liberty to adopt any opinions which he could prove to his own satisfaction. This forsaking the rock of inspiration for the sands of human opinion, is the prolific source of heresy. It is leaving infinite wisdom for the dim light of our own understanding.

The Bible has been styled the *rule of faith*. It were better to call it *the faith*. It is not merely a rule by which we are to determine what to believe, but it is the very thing we are to believe. God speaks, and faith is the belief of what he says.—Faith is not an opinion of what he speaks, unless it be with reference simply to the truth or falsity of what is spoken. Faith is credence, not speculation. It is reliance upon Divine veracity, not the comprehension of all which that veracity may utter. The word of God, believed beyond a doubt, is all the faith and all the opinion we need. If we understand his word fully, it is well; but if we do not thus understand it, our obligation to believe is not diminished, so long as we have sufficient evidence that it is the word of God. Our understanding of his word will vary while our understandings vary; but our belief will be the same, while it credits implicitly the same word. Hence we make a distinction between faith and opinion; faith being the estimate we place upon God's word as to its truthfulness, and opinion merely the sense we suppose it to communicate.

On this ground we can have charity for many individuals who have evidently fallen into error.—Their error is one of interpretation only. They believe the same Bible that others do, and believe it as implicitly, but have become the victims of erroneous interpretation. Their faith—their belief of God, is true, though some of their speculative opinions are false. When false opinions in religion arise not from involuntary causes, or when they become so great as to subvert the word of God, they are justly styled heresies. But to make all difference of opinion heresy, is to exclude all thought from the principles of faith. Each must be allowed to think for himself, and is responsible for the conformity of his opinions to Scripture. We may insist that every one shall believe the Scripture, but not that every one shall understand it precisely in the same manner. We have but one Bible to believe, and therefore, can have but one faith; but there are many

understandings, and may therefore be many opinions.

The only question now to be considered, is the propriety of incorporating these opinions with the inspired word. By so doing, the heretic has fallen; he has wrested the Scriptures to his own destruction—he has overthrown the faith by false glosses. Had he confined himself to believing—had he been contented with what was unmistakably plain—had he indulged no presumptuous desire to solve the mysteries of revelation, he would have injured neither himself nor others. Is there not something radically dangerous in speculation? Does it not tend to make void the commandments of God?—Though all may think, and every man must form opinions for himself, yet it should be done with the most profound humility, and with the utmost caution. When the conclusion is attained, let it be regarded as the fallible act of a finite mind. Let opinion be opinion, and Scripture be Scripture. Never let them approach each other in point of authority, for in this respect there must be always an infinite distance between them.

Interpretation, if not wholly excluded, must be conducted with great and careful solicitude, and when most successful it will be only as the chaff to the wheat, the terrestrial to the celestial, the human to the Divine. The Bible is a Divine explanation, and men can make it no plainer than God has made it. What is mystery will remain mystery; what is understood is self-explained—self-illustrated. We may get light from the Bible, but we can bring none to it. It knows nothing of our opinions, and our opinions know nothing of infinite depths. We come to it to learn, wholly to learn; we come to be taught of infinite wisdom, but are capable of teaching nothing. We are capable only of believing; we can believe all, though we may not be able to understand but a part.

When the Infinite speaks, let the finite hear and believe, but let them not take from or add to His word—let them not presumptuously introduce their opinions, as if they were, or could be, of any authority.

BRO. GEO. NEEDHAM.—Our readers will remember that Bro. Needham, in consequence of having been represented by us, as actuated by a wrong spirit, while conducting the controversy on Anniversary Conferences, not only felt aggrieved but declined writing any more for the Harbinger, considering himself virtually shut out of its pages, by a certain editorial article. Having had a personal interview with Bro. Needham, and learning from him that it was *principles, not men*, that he designed to investigate and oppose; and that he intended to bear with a *heavy hand* only on what he deemed an erroneous sentiment, or wrong principle,—we are therefore free to recall what we published about his possessing a wrong spirit. And further, we freely admit, we should not have alluded to it, without specifying wherein we thought him wrong. This we unintentionally omitted. Our principle is, that a complaint should never be preferred against any one, without distinctly naming the cause.

Bro. Needham having heard this declaration read, authorizes us to say that it is satisfactory to him.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about One Hundred Dollars, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

"MILLENNIAL HARP."—Bro. Himes informs us that he has newly arranged the Harp, and added quite a number of new hymns, with a view to a new and complete edition. The objectionable phraseology also, will be so altered, that all will be satisfied. It cannot be got out under several months. We shall give notice, when out, and also have them for sale at this office.

THE NEW TESTAMENT, By Prof. Whiting.—This new translation, we learn from Bro. Himes, will be out in June. We shall receive a quantity as soon as published. It promises to be an important work; our brethren will no doubt obtain a copy.

FUTURE PUNISHMENT, BY H. H. DORNEY, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 290 pages 12 mo, neatly executed. Price, bound, 75 cts.; in paper covers, 50 cents. A liberal discount will be made to wholesale purchasers; but none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12½ cents per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 10 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Dentist, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work: it is mighty, thro' God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense.

GEO. STORRS.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

FROM BRO. M. BATCHELOR.

BRO. MARSH:—I send a few lines on a passage of Scripture that I have often seen quoted, but it seems to me that the true sense of the text is not generally brought out. The text is 1 Tim. vi. 15, 16. Paul sets forth Jesus as the blessed and only potentate, King of kings and Lord of lords; if their right to reign was tested, Jesus only would appear to have right to reign as universal monarch. It appears to me that at the time of his coming this will be the prevailing spirit of the kings of earth; each will be aspiring for universal dominion; and while they are thus striving for the mastery Jesus will appear, and show who is "that blessed and only Potentate, the King of kings and Lord of lords."

The kings of the earth who have striven for the mastery have all died, up to this generation, and their dominion has gone into the hand of others, or while they lived have seen their kingdoms ruled by others; but when "the times of the Gentiles" are out they will be thrown into confusion—"thrones shall be cast down," their strength destroyed and anarchy prevail. (Hag. ii. 22.) They will be prepared for universal conflict, and at last they will come into collision with this "blessed and only potentate," (Rev. xix. 11 to the end of the chapter), He will overcome them, for he is King of kings and Lord of lords. Then "the kingdom shall be the Lord's." (Obad. 21; Ezek. xxi. 27.) It is his right by creation. (Col. i. 16.) By right of birth. (Luke i. 32.) By right of purchase. (Eph. i. 14.) It will be his by right of conquest. (Daniel ii. 44.) His right is owned and sanctioned by the Ancient of days. (Dan. vii. 13, 14.) Here his right is publicly declared. Then will be shown which of all the kings, lords, and potentates "hath immortality." The Father is immortal; angels are immortal. (Luke xx. 36.) "Neither can the children of the resurrection die any more, for they are equal to the angels." Then I conceive the comparison is with the potentates of earth; when Jesus takes the kingdom he will show, not only who hath right to reign, but also that he alone, of all kings, hath immortality. When Jesus takes the kingdom, where are those that claimed the dominion? (Isa. xxxiv. 12.) They shall not be found; they "shall be nothing;" none will be left to dispute the right of Jesus to reign. The worm and the fire have preyed upon them; they are no more. (Mal. iv. 1; Rev. xix. 21.)

We see, 1st. Jesus is the true and the proper king of earth.

2d. When his time is up all obstructions will be removed to make way with him. Every mountain shall become a plain. The true heirs have been kept out of their inheritance for a long time; but when the time is up, mercy to them and truth demands the removal of those who have spoiled the land. (Rev. xi. 18; Isa. xlviii. 7.)

3d. The time is up as far as we can reckon time, so that we may expect the great events which will usher in the glorious morn of Zion's glory, and the destruction of God's enemies.

4th. The events of the past year show, beyond a doubt, that we are right in our calculations—to me it is *sin* to doubt.

5th. None will have "immortality," but as they derive it from Jesus, in patient continuance in well doing. (Rom. ii. 9.)

6th. They that have not "life" from Christ must "die;" be "burned up as chaff," and "no place found for them." (Dan. ii. 35.) This does not mean "everlasting life" in misery. God does not trifle with men. It is a "second death" without a resurrection. This will be the decision of the judgment. The law must be executed, and the law says "death," and *death it will be!*

7th. The true course to be pursued by all, is to secure "eternal life" in Christ now. Soon it will be too late; for soon the parable in Luke xix. 15, 27, will be fulfilled.

I am as ever yours in hope of immortality at the appearing of the King of kings,

MATTHEW BATCHELOR.

Pownal, Vt., March 22d, 1849.

FALL OF THE POPE.

The "FORTY-TWO MONTHS" *reign of the beast*, i. e. the *Papal power*, was understood by the writer of this in 1844 and '45, to continue until 1848. This view was printed at Buffalo in a paper dated 1st month, A. D. 1845. (As I have the paper now in hand, I will give an extract from it):

"Now to find the proper date of the first rising up of this papal power, we will let the Bishops of Rome themselves give the history: Gregory the Great, in the chronological table of the Popes of Rome, is set down as the first Pope of Rome. But 'John the Faster, of Constantinople, a prelate distinguished for his authority, who, in a council held at Constantinople, in the year 588, assumed the title of *Universal Bishop*, which was confirmed to him by the council.' (See Jones' History of the Christian Church.) Pelagius II., then Bishop of Rome, called this act of John 'an execrable, profane, and diabolical procedure.'—But Gregory the Great, who succeeded Pelagius II. as Bishop of Rome, wrote a long letter to the emperor Maurice, at Constantinople in consequence of John the patriarch of that city, assuming the name of 'Universal Bishop,' in which he admits that this title had been offered before to the Bishops of Rome, in honor of St. Peter, 'but none of them (the Bishops of Rome) either assumed or consented to use it.' 'But far from Christians be this *blasphemous name*, by which all honor is taken from all other priests, while it is foolishly arrogated by me.' In another letter to the emperor, Gregory says: 'And, therefore, I am bold to say, that whoever adopts or affects the title of *UNIVERSAL BISHOP*, has the pride and character of Antichrist, and is, in some manner, his *forerunner*.' We have then, these two witnesses, Pelagius II. and Gregory the Great, two Bishops of Rome, to show that John of Constantinople, was the first who *assumed* and was *confirmed* *UNIVERSAL BISHOP*, Pope, or head of all the churches. Jones' History says this was in 588. Now we will add "*forty-two months*,"* each day for a year, as reckoned in prophecy—thirty days to the month, according to Jewish reckoning: Thirty times forty-two is 1260—then add 588 as above, for the rise of the 'beast,' and we have A. D. 1848."

The above view, which was published in 1845, is now found to be correct as respects the temporal power of the Pope.

Daniel the prophet "understood by books—the seventy years is the desolation of Jerusalem."—Dan. ix. 2. Now let the proud unbeliever, the Deist, the Atheist, or any other gentleman, stand up and say, the humble Christian cannot tell anything beforehand by his little despised book, called the Bible! We say that we are no prophets, but would say to the Atheist and Deist, you would find excellent food and good entertainment in searching the Scriptures as for hid treasures.

"Watch ye, therefore, and pray always," and not only *believe*, but "*know ye*, that the kingdom of God is nigh at hand."—Luke xxi. 31.

B. CLARK.

Alden, N. Y., March 20, 1849.

FROM BRO. H. HARRIS.

DEAR BRO. MARSH:—As to our moral prospects, in this part of our Lord's vineyard, (I am

* "Had power to make war 42 months," (see margin), if we except "one of his heads, as it were wounded to death" by Bonaparte, yet healed again temporarily.

pained to say), all appears dark, and a solemn gloom seems to overshadow the moral atmosphere as portentous of some sublime event which is soon to burst upon the world, and is it not that the King of kings and Lord of lords is now, this moment about to make his descent into this world, where he once came to bind up the broken-hearted and set the captive free—was despised of them for whose benefit he came, set at naught and put to death! O what a scene will then be presented when the great Immanuel, the Judge of the whole earth, shall appear, taking vengeance on his enemies! They will look whither to fly or conceal themselves, but no concealment will be found! they must stand the test of scrutiny;—guilt and shame must weigh them down; destruction is their immediate doom. The scene that will then be presented, will be awfully sublime beyond the reach of human conception. O that we may be fully prepared, with our robes made white in the blood of the Lamb!

It pains my soul to see how opposed to the truth many are, especially those calling themselves ambassadors for Christ. The advent doctrine is denounced as heretical, and, in its tendency, worse than the writings of Thomas Payne or Voltaire. Thus I recently heard a Baptist preacher publicly denounce our advent periodicals—all of which brings to my mind the scenes that passed at the first advent of the blessed Jesus into this world. The human family are now, in my humble opinion, in the same condition as then, which admonishes me that the great event is near at hand. My prayer is, Come quickly, Lord Jesus!

I am in the bonds of Christian affection your brother in Christ,

HIRAM HARRIS.

Looks Corners, Mich., March 26, 1849.

Selected.

[The following article we copy from an old work, entitled "The Independent Whig," published in England A. D. 1721, which has been placed in our hands by the kindness of a brother in Buffalo. We may make other valuable extracts from this ancient work, as opportunity offers.—EDITOR.]

ANCIENT HEATHENISM AND MODERN PRIESTCRAFT.

As Extremes meet in a Point, and Corruption in terrestrial Bodies is the next State from Perfection; so all the Commands and Denunciations of Heaven have not been able to keep the Christian Priesthood, in most Countries, from running headlong into the Superstitions and Follies of the *Gentile* Idolators. By a strange Sort of Fatality they have jumped in the same Thoughts, and played over and over again the same Tricks; in-somuch, that if we but make small Allowances for the constant Alterations of Time, and such as must necessarily result from different Languages and Fashions, the present *Romish* Churches might be easily mistaken for Heathen Temples, and the Services performed in them for *Pagan* Worship.

The Devil, as subtle and cunning as he is represented to be, with all the Assistance of corrupt Priests, has not been able to find out a new Device, but has ever danced the Hay, and made his Rounds within the same Circle. The same Arts and Stratagems have been always made use of to seduce and delude Mankind; the same Advantages taken of their Weaknesses and Passions; and in all Times equally applied to destroy true Religion, advance the Priesthood, and make the honest and industrious, but unthinking, part of the World, the Prey and Property of Hypocrites and Impostors.

The All-powerful, All-wise, and All-merciful God himself, is too often represented like the

Heathen-
cious, in
Flattery
Passion
His Be-
which
tended
narrow
of those
pleased
ly Fur-
ed Mar-
bauling
ficers.

I con-
essenti-
old Ro-
Temple
Papists
Gods an-
cus Po-
intende
inhabit-
and Ide-
Church
tain the
Like the
their
Suppli-
and O-
der of
the oth-
and Sh-
in Pilg-

The
and sh-
ciples
have
old Ro-
and H-
and be-
up a
tar in
an En-
Priest
Priest
of the
does
ced
ceive
pret
and
ly Cl-
The
Step-
the
crook
the
Tri-
Elen-
ted
selve
serve
any
or fe-
Com-

with
the
Har-
Fec-
viri-
rybr-
seven
more
Fra-
Can-
tine-
so of
four
of
im-

Heathen Deities, to be revengeful, cruel, capricious, impotent, vain, fond of Commendation and Flattery; and, in Effect, subject to all the other Passions and Imperfections of the weakest Men: His Being, which is boundless as Extension, and which the whole World cannot contain, is pretended to be confined to single Structures, and narrow Edifices built with Hands; nay, to Parts of those Edifices; where he is supposed to be pleased and gratified, like frail Mortals, with costly Furniture, gilded Roofs, engraven and polished Marble, fine Carving, and other curious, though baubling Workmanship of Mechanicks and Artificers.

I confess I am not wise enough to find out any essential Difference between the present and the old *Romish* Worship: They both dedicate their Temples to dead Men and Women, whom the Papists call Saints, and the Pagans called Demi-Gods and Goddesses: The Pagan Forms of *Hocus Pocus*, which they called Consecrations, were intended to conjure and call down their Deities to inhabit personally their Temples, their Images, and Idols: The Popish Priests consecrate their Churches for the same Purpose, namely, to obtain the more immediate Presence of the Deity: Like the old *Romans*, too, they erect Altars in their Temples, where they worship Saints with Supplications, Tears, antick and distorted Faces and Gestures, Musick, and Ceremonies, and tender Offerings and Oblations to them; and, like the others, often make Processions, Cavalcades, and Shews in their Honour; and sometimes go in Pilgrimages to them, to obtain their Favour.

The Popish Priests have prophaned the plain and simple Direction of our Saviour to his Disciples, for commemorating the Benefits which we have received by his Death, by turning it into an old *Roman* Sacrifice: Amongst them, the Pipers and Harpers were the Fore-runners of the Shew; and before the modern Sacrifice, the Organs strike up a tune: There the Priests went up to the Altar in a white Garment free from Spots (being an Emblem of Innocence;) in new *Rome*, the Priest wears a white Surplice: The Heathen Priest turned about to the *East*, being the Region of the Rising Sun, and bowed; the Popish Priest does the same: The Horns of the Beast sacrificed were marked with Gold, and his Blood received in Golden and Silver Vessels; here the pretended Christian Sacrifice of the real Body and Blood of Christ, is poured into the same costly Cups, or laid upon as rich Plates and Dishes. The old *Roman* Altar was raised, by several Steps, above the Floor of their Temples; so is the present. The Priest, amongst them, made a crooked Line with his Knife from the Head to the Tail of the Victim; the Popish Priest plays Tricks of *Legerdemain* with his Fingers over the Elements. Lastly, when the Beast was consecrated and killed, the Heathen Priests regaled themselves upon what was left, after their Gods were served; the *Romish* Priests made it prophane for any Layman to drink of the consecrated Wine, or for any one even to eat the Bread but the Communicants.

The old *Romans* had different Orders of Priests, with different and distinct Offices and Revenues; the *High-Priest*, the *Luperci*, the *Augurs*, the *Haruspices*, the *Pontifices*, the *Flamines*, *Salii*, *Feciales*, the *Duumviri*, *Decemviri*, *Quindecimviri*, the Keepers of the *Sybilline Books*, the *Corybantes*, &c. The present *Romans* (besides the several Sorts which are in Use and Fashion amongst us) have a *Pope*, *Cardinals*, *Dominicans*, *Franciscans*, *Jesuits*, *Carmelites*, *Benedictines*, *Carthusians*, *Capuchins*, *Cistercians*, *Observantines*, *Augustines*, *Servites*, &c. In Imitation of the Vestal Virgins, in old *Rome*, they have founded several Orders of Nuns, who take a Vow of Chastity, for the Breach of which they are immured, as the others were buried alive: And

as they had a right to deliver from the Hands of Justice, any Malefactors whom they casually met in their Walks; so the present *Romish* Priests claim and exercise an equal Right to protect all Criminals who can fly to them for Protection, which is borrowed from that of the old *Roman* Asylums.

The old *Romans* had their *Dies fastos & nefastos*, their Fasts and Feasts, their *Sacrificia*, their *Epula's*, their *Feria's*, in Honour of their Gods and Demi-Gods; the present *Romans* also make Distinctions of Days a great Part of their Religion; they, too, have their *Dies fastos & nefastos*, their stated Fasts and Feasts in Honour of their Saints, or to commemorate and condole past Misfortunes, or rejoice over signal Successes; and some of their Feasts, and particularly their Carnivals, exceed in Lewdness and Prodigality the *Bacchanalia* of the Ancients.

The Heathens had their *Deos tutelares*, to whom the Defence of certain Countries were committed; and their *Deos Præsides*, who had the Safe-guard of particular Cities: The Papists have Saints who supply the same offices. Artificers and Professions have also their particular Saints who preside over them; Scholars have their Saint *Nicholas*, and Saint *Gregory*; Painters St. *Luke*; as Soldiers and Lovers had formerly their *Mars*, and *Venus*: Diseases, too, have their Saints to cure them; as the Pox, St. *Roque*; the Falling-Evil, St. *Cornelius*; the Tooth-ach, St. *Apollin*: And even Beasts and Cattle have theirs; St. *Loy* is the Horse-leech, and St. *Anthony* the Swine-herd.

As the Heathen Priests would suffer none to come into their Sanctuaries but themselves; neither will the *Popish* Priests permit any Layman to come within the Rails of the Altar, and prophane with unhallowed Feet that holy Place. As the Ancients obliged all who were initiated into their Mysteries to confess, under the most severe Denunciations, all the Secrets of their past Lives, by which Means they were so much in their Power, that they never afterward durst blab out what they saw, nor give the least Opposition to their designs; so the *Romish* Priests trust their Mysteries only to the *vere adepti*, (their trusty Associates) and have made the same Use of Confession, (the Loss of which is sorely lamented by others;) for they oblige, under the Penalty of Damnation, all their Votaries to confess not only their private Sins, but secret Thoughts, as well as every thing else they know of other Peoples, which may any way regard the Interests of their Order; and to have Possession and fast Hold of all Families, and become acquainted with all the Designs, which may ever thwart their Pride; and consequently have secured their own Domination, and the People's Misery, beyond almost a Possibility of Redress.

Lastly, As the Heathen Priests sacrificed Goats to *Bacchus*, for browsing his Vines; and Men to *Pluto* and *Proserpine*, and other angry Deities, to appease their Wrath, and avert Evils from themselves; so the Popish Priests sacrifice and devote their Enemies, under the Names of *Heretics* and *Schismatics*, to the Infernal Fiend: And as those Idolators were allowed to know when was the most proper Time to make their Sacrifices to their Deities, and what Victims would be most acceptable to them, as being presumed to understand best the Minds of their provoked Gods; so the present Ones are in Possession of the sole Judgment of what is Heresy, and of sacrificing by that Means whom they please to their Ambition and Revenge; which equally subjects the unhappy Laity to them.

They have also imitated the Heathens in making every human Foible and Imbecility, as well as every common and uncommon Appearance in Nature, contribute to their Interests.

The Preacher's Farewell.

By request.

I'm on my way to Canaan,
I bid this world farewell;
Come on, my fellow travelers,
In spite of earth or hell.
Though Satan's army rages,
And all his host combine,
The Scriptures doth engage us
The strength of love divine.

I'll blow the silver trumpet,
On all the world I call;
For Christ has me commissioned,
To say he died for all.
Come try his grace and prove him,
You shall the gift obtain;
He will not send you empty,
Nor let you come in vain.

But if you want a witness,
We have one just at hand,
Who lately has experienced
The glories of the land.
It comes in copious showers
Our bodies can't contain;
It fills our ransomed powers
And soon we'll drink again.

The glories of that happy place
I've oft times felt before;
But what I feel is just a taste,
Which makes me long for more.
Had I the pinions of a dove,
I'd fly and be at rest;
Then would I soar to worlds on high,
And dwell among the blest.

O, could I gain my heavenly home,
And ne'er return again,
I would not think that season long
That I had suffered pain.
The sons of Zion marching home,
Along the heavenly street,—
Then would I hail them as they come,
And fall at Jesus' feet.

My soul, look up and see him smile,
He now the blessing sends,
And I am thinking all the while,
When will my journey end.
The time methinks will not be long
Till he shall come again;
Then will we join the heavenly throng,
And in his Kingdom reign.

Says Faith, Look yonder, see the crown
Laid up in heaven above.
Says Hope, It shortly shall be mine.
I long to wear 't, says Love.
Desire cries out, What's that my crown?
Unto that place I'll flee;
I cannot bear a longer stay,
My rest I fain would see.

But stay, says Patience, wait awhile,
The crown's for them that fight;
The prize for them that run the race,
By faith, and not by sight.
Thus Faith doth take a pleasing view;
Hope waits; Love sits and sings;
Desire flutters to be gone;
But Patience claps her wings.

If every pain and care we feel,
Could burn upon our brow,
How many hearts would move to heal,
That strive to crush us now.

The almost Christian is a most unhappy man,
having religion enough to make the world hate him,
and not enough to make God love him.—
Countess of Warwick.

The true measure of loving God is to love him
without measure.—Ibid.

By how much the more Christ made himself
vile for us, by so much the more precious he
should be to us.—Ibid.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 18.

ROCHESTER, N. Y.—SATURDAY, APRIL 21, 1849.

Whole Number 278.

Original Poetry.

For the Harbinger and Advocate.

HEIR OF THE KINGDOM.

BY L. J. BEACH.

Heir of the kingdom, O, why art thou sleeping?
Why dost thou slumber so near thy biest home?
Awake thee, arouse thee, and gird on thine armor,—
Speed, speed, for the moments are hurrying on.

Heir of the kingdom, say, why dost thou linger?
And why weary grown, when in sight of the prize?
Up and adorn thee, the Bridegroom makes ready,—
O, haste to receive him, descending the skies.

Earth's mighty nations, in strife and commotion,
Are trembling with terror, and filled with dismay;
List to the sound of his chariot's loud rumbling;
Heir of the kingdom, no longer delay.

Stay not, O stay not, for earth's vain allurements,—
Wealth, honors, friendships, are passing away;
Break the strong fetters the foe hath bound o'er thee,
Heir of the kingdom, away, O, away.

Keep the eye single, the head upward lifted—
Watch for the glory of earth's coming King;
Soon o'er the mountain top morn will be breaking:
Heir of the kingdom, rejoice ye, and sing!

Hartford, Ct.

Original Articles.

[NOTE.—The following articles were written many months ago for the "Advocate." One has been published with near ten times the space occupied, altogether, in direct reply; of course, I have had no undue advantage, in this case. Now, they are given from a conviction of duty. They furnish the leading points which this portion of truth contains, in itself. They are not far-fetched, but essential parts of this Scripture, which some altogether overlook. They are replete with everlasting interests, and should be allowed to shine out, in all their original radiance.—J. B. C.]

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. II.

BY J. B. COOK.

(REVELATION XX. 4, 6.)

Having shown (in No. I.) that "the first resurrection" involves a second, as really as "the second death" involves a first death, or as the second advent involves a first advent; having shown, also, that there is no period appointed to intervene between this first and second resurrection, but this 1000 years (six times repeated, as if to secure attention and inspire faith)—that this period agrees with the acknowledged typical character of the days of the week, and will be the natural antetype of the seventh and last—that this is the *Lord's great day*, or "day of the Lord"—that "the day of the Lord is as a thousand years," according to the apostle Peter's declaration, and the faith of the apostolic and primitive church,—having thus incidentally shown that our version of Rev. xx. 4-8 agrees with that on which the primitive church founded their faith and built their hopes, let me now proceed to notice some peculiarly important statements which constitute the essential parts of this portion of Holy Scripture.

Note 1st. There is no part of inspiration guarded with such dreadful denunciations, or enforced

with such solemn sanctions and glowing promises, as is "the prophecy of this book."

Note 2d. To those who "add to," or "take from the sayings of the prophecy of this book," God will "add the plagues," or take from him "his part out of the book of life." If any are bold enough to do both, they must incur the accumulated curse of losing "their part in the book of life," and enduring "the plagues which are written in this book!"

These things being premised, let us notice the grand truths which tower aloft like Alpine mountain peaks, in this and other harmonious scriptures. They are so prominent, and so essential, and so incorporated with the heavenly whole, that we cannot evade them, but by transposing, adding to, and taking from, the "sayings of the prophecy of this book."

I. There is no room for this "reign" of the saints till after the first six seals and trumpets,—with their scenes of earthquake, pestilence, and famine—their "fire, and smoke, and brimstone,"—have passed; because—

II. The "reign" of these "blessed and holy" ones, is as distinct from their sufferings and death, as the "reign" of Jesus is distinct from his sufferings and death. The reigning—being "blessed" and "with Christ"—cannot be made to mean suffering to martyrdom under the beastly government (which reigned over them), being as unblest as the devil and wicked men could make them, and all this away from Christ! To do thus, we must "take" away "from the sayings of this prophecy" their only plain meaning, and then adding to it something which the terms never can teach!

Let no one take out this "reign"—this being "blessed" "with Christ"; for—

III. There are three states revealed with regard to Christ: 1. "Without Christ"; this is nature. 2. "In Christ"; this is grace. 3. "With Christ"; this is glory. To "reign with Christ," is to enjoy heavenly blessedness. These "holy" ones are "blessed"—they "reign with Christ."

IV. They reign forever and ever; but this includes a thousand years, while "the rest of the dead" remain "dead"! I take our version as correct till proved to be incorrect. (It was so understood by the ancient church as we understand it; yes, from the apostolic age to the apostasy. The proof may be given at another time. The proof is on one side.)

V. This "reign" during one thousand years is in "the city." That this is not old Jerusalem is clear, because that was "in bondage"—doomed to desolation till the consummation (Dan. ix. 27). Then, as there is no other "city" where God will dwell with his reigning saints, than the New Jerusalem, this "city" must be the heavenly city; because—

VI. The city, for which "the heirs of promise" look, does not appear on earth till after "the end" of Babylon—the cleansing of the sanctuary—the pouring of that "which is determined" on the Desolator. Dan. viii. 19, ix. 17, vii. 27; Matt. xiii. 38, 43; Rev. xi. 17, xix. 1-10, xxii. 12, 14; Isa. lxx. 19.

Such is the fact, however we poor mortals may mistake or misapply it. As this "city which hath foundations" cannot be occupied by the saints on earth till after the cleansing of "the sanctuary," it follows that the prophecy of Hag. ii. 22, Heb. xii. 22-28, must be fulfilled before that "city of the living God" can come to earth. This "overthrow of the throne of kingdoms"—this "shaking of the heavens and the earth"—will be "the time of God's wrath." It will be "as it was in the days of Noah." The earth will be desolated.

Now, as this "reign" is in "the city"—as the city cannot come till after the destruction of Rome and antichristian nations, it is clear that "the great battle," Rev. xvi. 14, is a part of the means to "destroy them that destroy the earth"—a part of "the seven vials of the wrath of God" on a guilty world: All which must precede this promised "reign" in "the beloved city."

Only don't "take from this prophecy"—this "BELOVED CITY"—and you must let it come in after the actual binding of Satan, so that he can "deceive the nations no more, till the thousand years are fulfilled."

VII. These enemies of God, "Gog and Magog," do not rage when this "reign" begins—they do not encircle "the city" during the thousand years. There is now no such "camp of the saints," nor has there ever been (except in type, in the days of David, Solomon, &c.); therefore, the whole prophecy relates to the future. God's saints, victorious over the beast, his image,—his mark and the number of his name must then "live," "reign with Christ," and be "blessed," for a thousand years—while "the rest of the dead" do not live "again," or else this part "of this prophecy" utterly fails of a fulfillment.

To assume that the people of God "reigned," while they groaned and died under the iron heel of "the man of sin"—that they have reigned "with Christ," while they have been martyred in his absence—that they have been in "the beloved city, the camp of the saints," before any such city appears—that Satan has been bound, in figure, for a thousand years, while he has, in fact, been at large, deceiving the nations—that "the rest of the dead" can now be raised, Satan loosed, and Gog and Magog gathered round "the beloved city, the camp of the saints," before there is any such place, and before there has been any such gathering of God's people,—is to confound all distinction in language. Such an exposition reverses all the leading statements of this prophecy, which "the faithful witness" so solemnly affirms to be true. "These sayings are faithful and true"! They are not deceitful and false.

Let me, then, protest, in the name of the coming One, against transposing, adding to, or taking from, "the words of this prophecy," Rev. xx. 1-8. No one can do it, I humbly conceive, without first suspecting its truthfulness, or making it subordinate to other prophecies, which are deemed more determinate, or more intelligible. I object to saying to the "beloved disciple," Stand aside, till we make out the case from other witnesses, and then you may speak only in harmony

1849 N. Y. Cook

with what they are *supposed* to say. My language will apply to no one who does not practically do this. It is, at least, right to bring out "these true sayings of God," to guard against any such tendency. The danger is great. Let us, then, "take heed to" ourselves in this weighty matter. "It is for our life."

We must, in heart, deny that the "beheaded" saints are ever to *live*, be "blessed," and "reign with Christ a thousand years," or else believe this is yet future. We must spiritualize "the beloved city, the camp of the saints," the being "with Christ," and the "blessed" reign,—or else believe, as did the early church, in the fulfillment of this *after* "the first resurrection." The prophecy contains these things; they have never been literally "fulfilled," as other parts of "the prophecy of this book" have been; hence, I humbly conceive, they must be in the future.

New Bedford, Mass.

For the Harbinger and Advocate.

CHRONOLOGY—NO. II.

BY D. T. T., JR.

In continuing these disquisitions on the time of the Lord's coming, it may be proper to remark here, that I firmly believe the day of twenty-four hours, and the hour of sixty minutes, in which he will appear, will never be known beforehand. Reasons for thus believing have been often given by others. Neither do I fix upon any week, month, or season of the year, for his coming; although there is nothing said in the Bible against our knowing them. But I do contend that the millennium, the age, the generation, and probably the Savior's august apocalypse, is revealed in the Holy Word. Whether we are to have previous knowledge of this last specified measure of time, however, is the question at issue,—and if we obtain a knowledge of this, it will not be by the aid of jarring human chronologers, the best of whom have failed us, but by a sole reliance upon the Bible, assisted by undisputed astronomical facts, and eclipses, the certainty and occurrence of which can, by calculation, as well be demonstrated two thousand years subsequent to, as six months before, their transpiration: taking it for granted that the time since the crucifixion has been kept correct, or nearly so.

Unless I greatly err, I am not aware that a dispute or variation of 4 years, concerning the true A. D. 1, materially affects any given point of time before or after that era. For instance, supposing 450 B. C. and 1850 A. D. were added, 4 years disputed time should neither be added to, nor subtracted from, the *whole amount*, it being neither lost nor gained on that, but on the years *before* and *after* vulgar A. D. 1. Were Christ born 4 years previous to our vulgar era, the 4 years should be cut off from the years B. C. and added on to the years after, not changing their era of commencement, but simply diminishing their number. On the other hand, did his birth occur 3 years after our vulgar era, the 3 years are cut off from the A. D. and added to the years B. C., crowding the true era 3 years in upon the vulgar, but not altering any date *before* or *after* that era. One word here about disputed time. An eclipse marked the death of Herod, connected with whose death was the birth of Christ. (See Matt. 1st ch.) A visible eclipse of the moon occurred March 11, B. C. 4; another Jan. 8th, B. C. 1; another May 3d, A. D. 3. The first one has been taken for the true one, but the sequel may prove the last one to be the true one; and if there is any disputed time about the birth of Christ, methinks it should be the 6 or 7 years that fall between the two mentioned eclipses, instead of only 4; and this, ending the 69 weeks at Christ's baptism, would, instead of making '47 the extreme, bring the termination of the grand number somewhere between

1843 and 1850, or 1851 at the most; the eclipse May 3d, A. D. 3, doubtless being the *latest possible date* to which we can extend the birth of Christ.

But can we ascertain from the Bible the age of the Savior at his crucifixion? I think we can prove to a certainty that he was 32½, or, what is very propable, 33½ years old when he was "cut off"; but that he was 37 years of age, as was formerly supposed, cannot be proved.

We know, 1st. That he was "about 30 years old" at his baptism. See Luke iii. 21-23. 2d. That from his baptism to his death he attended three, and perhaps four, yearly passovers,—the last one the night of his betrayal. See John ii. 13, v. 1, vi. 4, and xiii. 1.

The Bible argument for proving that he was "cut off" in his 34th year, rests on the supposition that he was just 30 at his baptism, which undoubtedly occurred in the fall; that he attended just 4 passovers, being "cut off" at the 4th, and that he was crucified exactly in the middle of a prophetic week, or 7 years, which commenced at his baptism.

The Bible argument for proving that he was "cut off" in his 33d year, is based on the supposition that he was not quite 30 at his baptism (Luke says he "began to be about thirty"), that he was not "cut off" exactly in the middle of the week, or 7 years (some rendering it "in a part of the week"), and that he did not attend but 3 passovers, it being doubtful whether the "feast" mentioned in John v. 1 was a passover. It would certainly not be good logic to argue that because the "passover" was sometimes called "a feast of the Jews" (see John vi. 4), that every feast of the Jews was a passover. The Jews had other feasts beside their passovers. And then the narrative of John carefully read, would seem to show that this "feast" occurred too soon after the first passover, and too near the one in John vi. 4, to be a passover. Again, if the 69 weeks ended at Christ's baptism, and in the fall, to make his ministry 3½ years, his baptism must have occurred six months before his first passover in A. D. 31, in the spring, and it was not until after this passover, and "after John was put in prison," which was still later, that Jesus said, "the time is fulfilled," which if the 69 weeks ended at his baptism, brings his first announcement of the fact from six to eight months afterwards! On the whole, it is certain from the gospels, that Christ was crucified either in the 33d or 34th year of his age; and it will be enough for my purpose to say, that he was "cut off" in A. D. 33. I shall not stand about months or parts of a year.

It will be seen that the plain, common sense, logical and scriptural deductions are, that the spring of the true A. D. 33 is the earliest, and that of the true A. D. 34 is the latest to which we can possibly extend the "cutting off" of Messiah. This is Divine Chronology. Here we have the "SEAL," and from it we can roll backward and forward the solemn prophetic years.

I would here remark, in connection, that if the eclipse B. C. 4, marked the birth of Christ, then his crucifixion occurred in 29 or 30, vulgar era. If the eclipse B. C. 1 marked his birth, it occurred in 32 or 33; and if the eclipse of A. D. 3 was the true one, the crucifixion would come in about 36 or 37 of the vulgar era.

Let us now proceed to investigate another very important and much disputed question, i. e., At the expiration of what number of prophetic weeks, "from the going forth of the commandment," was "Messiah cut off"? On this question but four positions can possibly be taken, viz.:

I. Messiah was "cut off" exactly at the expiration of the 70 weeks.

II. That he was "cut off" neither precisely at the expiration of the 70 weeks, nor of the 69,—but at some point during the 70th.

III. That he was "cut off" exactly at the end of 69½ weeks.

IV. That the crucifixion occurred precisely at the end of the 69 weeks.

The first position, although chosen by perhaps a majority of commentators, and generally adopted by our brethren in '43, has proved to be erroneous,—and is certainly wanting in argument to sustain it. And as this arrangement has, in all its minutia, been spread out before the minds of community a thousand times, I shall not repeat upon it here more than by saying, that if it had been correct, the Lord would have appeared before now.

The second position, although adopted by some, is somewhat untenable. It, with the first, is lacking in facts and New Testament evidence to sustain it—also in that *definiteness* which the prophecy warrants. I would however remark, that by it were definiteness in accomplishment disregarded, the cross could be crowded back to within one month of the end of the 69 weeks, terminating the 2300 years, still in the future.

The third position has the opinion of many eminent men to sustain it, some Bible argument, and much inference. It was the position back upon which many fell and took strong ground after the passing of '44. By it the 69 weeks were made to end at the baptism, and the 69½ at the cutting off of Messiah: the 70 extending 3½ years, or half a week, beyond, to the conversion of the Gentile Cornelius. By this arrangement, 1847 full years from the birth of Christ the vision would end, and bring the long, long absent Lord, and the everlasting year of jubilee; and it did indeed seem to be a wonder that 1847 and 1848 should roll by, and we not witness his welcome return. But, alas, those years are gone, and we have consoled and confirmed ourselves with startling intervening events, and the unchangeable admonition, "If the vision tarry, wait for it."

If the 70 weeks and 2300 years are connected, then this arrangement of the time is correct *only* on the ground that the latter period is expired, or that 1847 full years from the birth of Christ are not ended. And although Bro. Litch has taken the *first ground*, and endeavors to sustain it, it would appear that the events of 1848, although wonderful, are not of sufficient magnitude to mark the termination of those years.—The event occurring at their end is "*the consummation*." The word occurs but once in the Bible. Its definition by Webster is, "The finishing, the perfecting, the end of the world!"

But if we take the *latter ground*, we must take the eclipse which occurred in May A. D. 3 for the one that marked the death of Herod and birth of Christ; and as his birth preceded Herod's death, 1847 full years must expire the coming fall, or in the spring of 1850, at the farthest. Thus, were this third position infallible, the farthest possible extension of the royal number and delay of "*the end*" is but about one year in the future.—Solemn thought! But it will soon be tested.

The fourth and last position, that Messiah was "cut off" exactly at the expiration of the 69 weeks, was taken by Dr. Wm. Lloyd, also by Dr. Thomas Coke (see Prid. Con., also Coke's Comment.), and others.

My next No. will contain the arguments bro't forward to sustain it. "*He that hath ears to hear, let him hear*"! Upon the result of this latter arrangement many are taking strong ground, and not without some reason. To it we may come at last. Meanwhile let us all "search the Scriptures."

Rouses Point, N. Y.

Learn to overcome yourself in all things, for the love of your Creator, and then you shall be able to attain to divine knowledge.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. II.

BY R. W. WELLS.

But, besides the texts that have been quoted (which are of general application), God, by the inspiration of his Holy Spirit, has furnished us with a concise, though complete, description of the professed church of the present day, with directions how to act in reference to it; and, being specially adapted to our day, it requires special heed from us. It is found in 2 Tim. 3d and 4th chapters. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." He then proceeds to speak of their acts—ever learning and never able to come to a knowledge of the truth—they resist the truth—men of corrupt mind—*reprobate concerning the faith*,—and speaks of the sufficiency of the Scriptures for wisdom "unto salvation," and for furnishing the man of God unto "all good works,"—and continues (in ch. iv.), "I charge thee therefore [i. e., because of the foregoing considerations], before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, *preach the word*; . . . for the time will come [in the last days, ch. iii. 1] when they [see 3d ch.] will not *endure sound doctrine*; but after their lusts shall they *heap to themselves teachers, having itching ears*; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now let us analyze this scripture a little.—These things were to be in the last days. Sufficient has been said as general remarks on "the last days," in a former part of this article; from which we conclude, that inspiration, in the use of these words, expresses exactly the idea that they signify in the minds of men, for whose edification they were written. But whether this expression does invariably signify those days after which there are no more days, or not, it is evident that those words in the text under consideration have that signification; for, in the 9th verse of the 3d chapter, it is said, "They shall proceed no further." That we now occupy that portion of time, every faithful prophetic student well knows. He knows that no honest man, who has had his mind called to the subject, can doubt.—He knows that "we have a sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place [the future], until the day dawn," (2 Pet. i. 19)—that this "word" is the light of the path of the just (Ps. cxix. 105),—and that "the path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. iv. 18),—and that this "sure word"—this unerring "light"—gives "sure" tokens of the judgment at hand. This doctrine is certain, because it is the word of God. The mighty men of earth feel its power and shun it; so that among them all, not one Goliath can be found who feels competent to stand before even the stripling David, who goes forth in the strength of the Lord, and proclaims the hour of his judgment at hand. Occasionally one of them, clad in sacerdotal robes, takes refuge behind the "sacred desk," guarded strong by sectarianism, and hurls a few missiles of ridicule—that handy and talismanic conqueror of the human mind—at the matter-of-fact preacher of "the word." But no rational opposition to the doctrine is attempted; because nothing but pride and worldly-mindedness can be found to oppose it. If it were as ea-

sy to get men, who have "a form of godliness," to believe the plainest declarations of the word of God, as it is to prove from that word that these are emphatically the last days, the whole world would have been all awake long ago to this crowning truth of revelation, and would have heard and heeded the message of the "messenger having the everlasting gospel to preach, saying, with a loud voice, Fear God and give glory to him, because the hour of his judgment is come." (Rev. xiv. 6, 7.) And this could be done were it not for sectarianism. But more on this in another place.

"Perilous times shall come, for men shall be lovers of their own selves," etc. The corrupt sentiments and doctrines of men, "having the form of godliness," in the last days, Paul gives us to understand, will have such a wide spread influence over the world as to place all men in peril of being corrupted thereby; for he says "men," which includes not only a few, nor even many, but the mass of mankind who have "a form of godliness." It is a general expression, from which there may be a few exceptions. This agrees with several other references, in scripture, to the same time. "As it was in the days of Noah, and of Lot," etc. "Nevertheless, when the Son of man cometh, shall he find faith on the earth." "Because iniquity shall abound, the love of many [the greater number—Campbell's translation] shall wax cold; but he that endureth to the end [the end of the world] was what he was speaking about], shall be saved." "All tribes of the earth shall wail because of him."

From reading Rev. vi. 15-17 alone, aside from all other scripture, we should suppose that there were no exceptions from the above general remarks. All this corruption which Paul speaks of, is in that which professes to be the church of God; for they have "a form of godliness"; besides, they are such as pretend to love the truth, and are always trying to learn the truth—in their own way, in accordance with the "doctrines of men," of course; for Jesus says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." (John viii. 31, 32.) But "this sort" are "ever learning, and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these resist the truth: men of corrupt minds: *reprobate concerning the faith*."

Now notice how completely and clearly this is fulfilled by the sects of these days. Protestantism, when it first arose, was a unit; and after a few years, when it had fairly shaken off the yoke of papacy, and just got ready to begin, without restraint, to learn the truth, which for ages had been hidden from the world by papal domination,—then it was they began to "hew them out broken cisterns": they drew up certain theories in creed form, and required men to subscribe thereto, on pain of being cast off as heretics. I will not undertake to say, that this step was not taken with honest motives; but I do say, boldly, that it was more disastrous to the church than the plague of 1665 was to the inhabitants of London. It was a long, long step in apostacy; and when men once step out of the path of truth into ways of their own, they are quite liable to wander far away into the labyrinth of error, until they lose sight of all truth, and perish in their own corruption.

Thus it was that this first adventurous step of protestants opened and prepared the way for others; and it was not long before others learned a new theory, and, in imitation of the example already set, they had a new creed. Thus there came a division—each party being heretics according to the creed of the other: and so they were, in reality; for they had pruned the word of God down to a mere stump, and undertook to

stand on that; and that being so mutilated as to destroy its identity, it was extremely uncertain whether they stood on the right stump or not.—So there soon came a sub-division, and another, and another, and so on, until there are now from four to seven hundred different sects, with different creeds—all Protestants! And still the division goes on. Every little while a new sect is born, and clothed with a new creed! Is not here an undeniable demonstration that they are "ever learning" some new theory? And at this same rate, when will they ever be "able to come to the knowledge of the truth"—that is, provided there is not more than from 400 to 700 different truths opposite one to another? And "as the magicians withstood Moses, so do these resist" all that is not popular and found in their creeds.

Again; if they are not "reprobate concerning the faith," what sect among the hundreds has got "the faith"? I leave them to settle this among themselves—denying, at the same time, that any of them have,—which I shall endeavor to show hereinafter. As hopeless and deplorable as their condition is, Paul says, after all this, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

It would be injustice to the worthy Reformers and early Protestants, to neglect here to state the fact, that when it was proposed to the "Westminster Assembly" that the members of that body should subscribe to the answers of the "shorter catechism," the proposition was rejected as an "unwarrantable imposition." Amen to that decision. So far, I am a primitive Protestant. But Protestantism is not now what it was then, by a heaven-wide difference. In the language of Rev. Charles Beecher, "Three hundred and twenty-five years were necessary to produce the Nicene [Catholic] creed; but it took one Protestant denomination only forty years to turn what their own Assembly scouted as an unwarrantable imposition into an iron rule. This shows the rapid movement of Protestant apostacy. At this rate, how long before the ultimatum? * * * The Nicene creed was as good as our creeds, and the Nicene Fathers as holy men; but they ended in a prohibition of the Bible." I will finish his sentence for him, by saying, So have the Protestant denominations, in less than half the time, as completely prohibited the doctrines of the Bible by their creeds, and only suffer the Bible to be used in moulded-over fragments to putty up the crevices in their creeds,—carefully discriminating between what may be found in the Bible and what must not be found, on pain of being cast out as heretics. Thus have they constructed a complete and formidable engine with which to "resist the truth." To be sure, the machinery attached to it works with frightful disorder and confusion, but the propelling power works steadily and surely to the end of making men "reprobate concerning the faith."

Elmira, N. Y.

FROM BRO. J. T. MORLEY.

DEAR BRO. MARSH:—I wish to say to the readers of your paper, that I am still looking for the better country. My hope and trust is in God, that he will fulfill all his promises. Time rolls on; and this seems an evidence to many, that it will continue to do so. But the day of the Lord is near; it is near and hasteth greatly. The shifts, changes and overturns in the world, are evidently but so many preparatory steps to the final consummation. Brethren and sisters, may we all be awake and alive to the realities of the great day, which must so soon come. May we live prayerful, quiet, sober lives, so that when our Savior comes, we may not be ashamed before him.

Your brother in hope,

JOHN T. MORLEY.

West Almond, N. Y., March 17th, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 21, 1849.

Speaking the truth, in love.—PAUL.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

Delinquents.

This is the last number we shall send to those who are owing for two or more volumes of the HARBINGER; unless they shall order it again, accompanying the order with a remittance, or a declaration of their inability. We hope they will square up their accounts, and commence anew—paying in advance for the next volume. Will you try and do it? We need our dues to aid in carrying forward the good work before us.

If any mistakes occur, in striking off the names of subscribers who have notified us of their intention to pay, or otherwise, they will cheerfully be rectified.

THE RECENT MEETING IN ROCHESTER.

At this meeting Brn. Himes, Needham, Hale, Bywater, Cook, Burnham, Stocking and Lyon, were present. Fifteen discourses were delivered by the first three, and one by Bro. Lyon. Several of these discourses were on the evidences of the near advent of the Lord; showing conclusively that the great day of his coming is nigh, even at the door. We hope, by this exhibition of truth, that some may have been so convinced that the end of all things is near, as to be induced to make the preparation necessary to meet it in peace.

Bro. Lyon is a Congregational minister who has recently come into the faith of the near advent of Christ. He resides in Le Roy. He is making preparation to devote his whole time to the proclamation of this glorious message, the everlasting gospel; and wished us to say to the saints scattered abroad, that he is ready to supply, as far as possible, any calls for his services. We hope that effectual doors for doing good may be opened for Bro. Lyon, and that the brethren will remember him in this time of his trial, which we learn is very severe.—The Lord make him a blessing to many at this eleventh hour of the harvest.

Bro. J. Stevenson, from Cobourg, C. W., with his Chart, arrived in time to have it put up on the last day of the meeting. We have not given it a sufficient examination to describe it in full. We will say, however, that it is *sixty feet long*, and about *three feet wide*; and spans the different dispensa-

tions from the creation to the close of the seven thousand years of the world's history. It is designed to go with the Big Tent; and will do much in aiding the speaker to make the great prophetic vision plain, to those who may desire to understand it.

A goodly number of brethren from the surrounding country, came in during the meeting. Some of them were early in the cause, while others have but recently found peace in believing and obeying the Lord. All seemed to be grounded in the truth, and rejoicing in hope.

Some embarrassment seemed to be thrown over the meeting in consequence of the unpleasant feelings existing on account of the well-known differences among us, especially between the conductors of our papers. A praiseworthy effort, however, was made by some of the ministering brethren, and others, present, to have those differences adjusted.—We ardently pray that their labors may not prove to have been in vain. We are not at liberty to speak further on this matter now. We can, however, assure all that no effort or sacrifice of ours, compatible with our profession as a *Christian and servant of Christ*, shall be wanting to effect this desirable object, viz: *union as Christians, in spirit, in labor*, if not fully agreed in sentiment. For this we have long prayed, and still feel to pray, and hope others will bear the same case in their prayers daily to the throne of grace.

TURNED UNTO FABLES.—No. VII.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

In our remarks on this subject last week, we clearly showed that, according to its meaning in the Old Testament, the design of the atonement was, to *cleanse or reconcile*. We will now enquire for its meaning or object as taught in the New Testament.

Heb. ix. & x. In these chapters Paul contrasts the efficacy of the Law and Gospel atonements.—Read the entire argument. We will notice some of its most important points. Speaking of the Levitical atonement, in chap. ix. 9, he says: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that *could not* make him that did the service *perfect*, as *pertaining to the conscience*." That is, the atonement under the Law could not *purify or cleanse* the conscience; it served only to purify the flesh, as the following texts clearly prove. (v. 13.) "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifyeth to the *purifying of the flesh*." (x. 4.): "For it is not possible that the blood of bulls and goats should take away *sins*."

The force of the argument is—the Levitical atonement could not cleanse, perfect, and save: this work could be effected only by virtue of the Gospel atonement.

This, we think, no one will dispute. Very well; we will then inquire for Paul's meaning of the Gospel atonement. He evidently understood, as already shown, that the design of the atonement under the Law was to cleanse, purify, or reconcile man to his God. And that he attached no different meaning to the Gospel atonement, only that it was more efficacious, is evident from the following considerations.

He uses the same terms, viz: *cleanse, purify, purge, &c.*, when speaking of the design of both atonements. We have already shown that this is the case in reference to the first. We will now give a few examples relating to the second, the Gospel atonement.

"How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without

spot to God, *purge* your conscience from dead works to serve the living God." Heb. ix. 14.

"It was therefore, necessary that the patterns of the things in the heavens [under the law] should be *purified* with these [Jewish sacrifices], but the heavenly [under the gospel] things themselves [must be *purified*] with better sacrifices than these," viz: Christ himself. Verse 23.

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." x. 4-7.

"By the which will we are *sanctified*, through the offering of the body of Jesus Christ once for all." Verse 10.

"For by one offering he hath perfected forever them that are *sanctified*." Verse 14.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts *sprinkled* [purified] from an evil conscience, and our bodies washed with pure water." Verses 19-22.

It does seem clear to us from the above texts and their connection, that the design of the atonement was to cleanse or sanctify. No one can reasonably controvert this view of the subject.

That the design of the atonement was to cleanse, purify, justify, or reconcile man to God, is further evident from Rom. v. 1-11. We will give a part of what Paul says here.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being *justified* by his blood, we shall be saved from wrath through him; for if when we were enemies, we were *reconciled* to God by the death of his Son, how much more being *reconciled*, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom *we have received the atonement*," or, as the margin reads, "*reconciliation*."

Hence it is clear that the nature and design of the atonement is to cleanse, justify, or reconcile men to God.

That this view is correct, is abundantly evident from 2 Cor. v. 14-21.

"For the love of Christ constraineth us, because we thus judge, if one died for all then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore, henceforth know we no man after the flesh; yea, tho' we have known Christ after the flesh, yet, now know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things have become new. And all things are of God, who hath *reconciled* us to himself by Jesus Christ, and hath given to us the ministry of *reconciliation*, to wit, that God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of *reconciliation*; now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, *be ye reconciled to God*. For he hath made him to be sin for us, who knew no sin; that *we might be made the righteousness of God in him*,"

Similar testimony to a much greater extent might be given; but enough has been presented to settle the question beyond all successful controversy, that the nature and design of the atonement is, to cleanse, justify, or reconcile man to God. And further, that the *life, death, resurrection, ascension, intercession, and entire ministry, word and spirit*, of Christ, constitute the atonement: or the means God uses to reconcile or atone man to himself. Atonement signifies *at-one-ment*, at one, or reconciliation, as may be seen by consulting Rom. v. 10, 11. Here, atonement, the only time it occurs in the New Testament, is synonymous with reconciliation. Hence, it is clear that the atonement was designed to *purify, cleanse, or reconcile* man to God, and not God to man, as the Methodist Discipline, and the creeds of the sects, teach.

The orthodox churches hold that the atonement was designed to affect God, and not man; to pay God a price; to appease his wrath; to satisfy his justice; to make him propitious; and reconcile the Father unto us." And the poet sings,

"My God is reconciled."

But, as we have shown, the Scriptures abundantly prove that Christ was the gift of God's love; that he died to *atone or reconcile* man to God. And now the earnest entreaty of heaven and all the good on earth is, "As though God did beseech you by us, we pray you in Christ's stead, *be ye reconciled* [or, atoned] to God." 2 Cor. v. 20.

Wide, indeed, has been the departure of the church from the truth; and fearfully deep has been her plunge into error, in reference to the doctrine of the atonement. And perhaps no one step of her great apostasy has been fraught with more evil consequences than this. And in view of it and its kindred errors; no wonder that Paul in beholding it with a prophetic eye, should say, in the language of our text, "They shall turn away their ears from the truth, and shall be turned unto fables."

DIVISIONS AMONG CHRISTIANS.

(Concluded.)

In conclusion, we propose to give a solution of the very important question: *Why do Christians differ in their faith?* We think this sore evil has not sprung so much from corruption of heart as from ignorance of the head. All have acknowledged the Bible to be the Book of God; but they have followed different *principles* of exegesis, it trying to understand it, which has led them to different conclusions; and, consequently, to divisions in faith.

Giving the plain word of the Lord an *allegorical or mystical* signification, we think is the chief cause of the divisions of which we speak. This evil began to show itself in the "vain philosophy," and "mystery of iniquity," which began to work, in the days of the apostles. It was more fully developed about the middle of the third century, by Origen and his adherents. Dr. Mosheim says,

"The Christian doctors who had applied themselves to the study of letters and philosophy, abandoned the frequented paths, and struck out into the *devious wilds of fancy*. Origen was at the head of this speculative tribe... Having entertained a notion that it was extremely difficult, if not impossible to defend every thing contained in the sacred writings, from the cavils of heretics and infidels, so long as they were explained *literally*, he had recourse to the fecundity of a lively imagination, and maintained that the Scriptures were to be interpreted in the same *allegorical manner* that the Platonists explain the history of the Gods. Origen says: "The source of many evils lies in adhering to the carnal or *external* part of Scripture. Those who do so shall not attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial

fruit of the word, which are *hidden and mysterious*."

This *principle* of "vain philosophy," which leads to a departure from a *literal* interpretation of the word of God, "into the *devious wilds of fancy*" and mysticism is seen in its perfection in the dark mysteries of the Catholic church. "Mystery" is a prominent trait of the character of that anti-Christian body.

Though the Protestant sects have protested against many of the corrupt doctrines and practices of the Catholic church, yet they have not departed from her *allegorical and mystical* principle of interpreting the *literal* word of the Lord. There has been *no reformation on this most important point*. But the same allegorical principles have been adopted and carried out, by every sect, until we find them where they now are, divided in faith, and lost in the "devious wilds of fancy," whither their *allegorical, mystical, or neological* principles of interpreting the plain word of the Lord have led them.

Here, we believe, is the grand cause of all the divisions, in faith, among Christians. It is following the *allegorical or mystical*, instead of the LITERAL principle of interpretation of the *plain* word of the Lord. To make the matter plain, we will give a few specimens:

The coming of Christ, by Dr. Beecher, is explained to mean the increase of knowledge in the arts and sciences, and the general prevalence of Christianity. Many of the most popular expositors among the sects, with the Universalists agree, that the second coming of Christ took place at the destruction of Jerusalem. The resurrection is made to mean a moral change from sin to holiness. The cleansing, making new the earth, and filling it with the glory of God, is made to mean the conversion of the world. The destruction of the Man of Sin, and the dashing in pieces of the wicked nations, at the appearing of Christ, is called their conversion to Christianity.—In a word, there is scarcely a plain doctrine of the Bible that is now taught to mean, what its most plain and common sense language imports. The literal word is supposed to be shrouded in mystery, to have an outside and inside, a literal and spiritual or hidden, meaning. And each expositor, sect, and leader of a party, considers himself duly authorized and qualified to bring to light that *hidden* meaning; and each being guided by his own fancy, as a matter of course, as many different meanings are attached to the word of God as there are different fancies engaged in interpreting it.

Had the church adhered to the *literal principle* of interpreting the word of God, or had she continued to *believe* that God means what he says, this sore evil of numerous divisions in faith would have been avoided, and the church at this day would have been ONE IN FAITH; and that faith would have been the true faith.

But, if a departure from the literal principle of exegesis is the general cause of a division in faith, it may be asked, Why then do those differ who profess to follow that principle? It is possible they, or some of them, are only in part guided by that principle. Or, instead of basing their faith on the *first, or primary* import of terms, it may be made to rest on their *secondary, or accommodated* meaning. To illustrate:

A. and B. agree to receive the literal import of the Bible. For a while they are perfectly agreed in their understanding of it. But at length they find that terms, which represent its respective doctrines, have different meanings. In some cases, the parties agree that the first, or primary, use of the word shall decide its import; but, in others, A. will not abide by this rule. He is unwilling to predicate his faith on the plain common sense meaning of words in their FIRST, or PRIMARY, use; but contends

for their *secondary, or accommodated*, import. B. objects, and cannot see why A. is not virtually carrying out the *allegorical* principle. Each being tenacious of his principles, a division in faith is the necessary result.

According to this view of the matter, it is very apparent why Christians divide in faith. They are unwilling to admit, that *God means just what he says*; or they wish to interpret *first or primary* terms by those which are *metaphorically, parabolically, or figuratively* spoken, or used in a *secondary or accommodated* sense. Would all possess the confidence of Abraham, and *believe God*; or of Paul, who said, "I believe God, that it shall be *even as it was told me*" (Acts xxvii. 25); and would they be guided by the first or primary import of terms, and fully abandon the *allegorical or mystical* principle of interpretation, and strictly follow the *literal*,—they would soon come to the *unity of the faith*. It could not be otherwise. They would then be in the light, 'and if we walk in the light as he is in the light, we have fellowship one with another.' 1 John i. 7. Divisions among Christians, then, are the fruit of *darkness*, and in direct opposition to one of the most sacred principles of the Gospel of Christ. Oh, how fearfully hazardous, then, is the work of unscriptural divisions! Beware how you engage in or countenance such a work: it may prove your eternal ruin!

"Preach the word;" *all of it, and no more*, as a matter of Christian faith. Believe it, in its length, breadth, height, and depth. It is none too high nor low, long nor broad, for the wants of perishing mortals and the glory of God. Take God at his word, and act accordingly, and you will be justified by him; and united in faith, hope, and works with all who do the same. He will take care of such under all their trials, and give them a part in his kingdom at last; while the *unbelieving*, with other wicked characters, will be forever shut out! O, then, *believe! BELIEVE!! BELIEVE God!!!*

THE MILLENNIUM.—An article from Bro. Cook on this disputed question will be found in this number. He has concluded not to reply to Bro. Chandler, nor, directly, to any one of an opposite sentiment; but, to present what he considers to be the truth. Bro. Chandler, therefore, will be no more entitled to a reply than another.

Though we consider the position of Bro. Cook invulnerable; yet we are perfectly willing that the other side should have a fair hearing. Should any competent writer be disposed to reply, we will grant him *equal* space in our columns.

Truth, and not the mastery, we trust, is the object of all. That we may more readily arrive at a knowledge of it, we recommend, as Bro. Cook has made a number of *clear and strong points*, that whoever may reply shall strictly confine himself to those *points*. Let *irrelevant* questions, and a *rambling* controversy, be avoided: they serve only to bewilder. He who shall most strictly comply with this counsel, will be considered first in his claims to reply to Bro. Cook.

These remarks are not made to invite a reply to Bro. C. (for we hope no one will see cause to differ, in the main); but to give the assurance to all that we are willing to act impartially in the matter.

OBJECTIONABLE TITLES.—A good brother makes objection to our arranging a catalogue of doctrines, some of which are held sacred by some of our brethren, under the captions, "*The Great Apostasy*," "*Turned Unto Fables*." He thought it necessarily placed all who hold to any one of those doctrines among apostates and those who have turned unto

fables. He therefore thought that we had better avoid the use of such titles, in such cases.

We thank our brother for the suggestion, and shall in future keep our eye specially to it; and, as far as duty will admit, avoid, in this and all other cases, giving offense, to Jew or Greek, or any member of the church of God.

We may have erred in this matter, in reference to the titles above named, but we do not now see that we have. For we have spoken *not* of individuals, but of *associated bodies*, and of a fallen church, which certainly has apostatized; and all must admit that her apostacy is great. Hence, it was perfectly right, as we conceive, to call it the great apostacy. And so, in reference to being turned unto fables. It is predicted that, in the last days, the Church would "turn away from the truth, unto fables;" hence, in tracing the fulfilment of this prophecy, we can conceive of no more appropriate heading than we have given; or, rather, than Paul has given.

We do not, for an honest difference of opinion, class any one among apostates: a man may hold to many errors in doctrine, and yet not have turned away from the truth unto fables. Neither, on the other hand, do we wish to turn aside from the plain path of duty, for fear of coming in contact with his sentiments. In such cases, our eye is not on individuals, but on the great truths and facts, which belong to this degenerate age. If our brethren, who differ from us, would view the matter in this light, we think they would see no cause for complaint, but rather, commend our course.

Bro. J. B. Cook spent the last Sabbath with us and preached the word in his usually edifying and comforting manner. He expects to spend the coming Sabbath with us, and then return to the field of his labors in New Bedford, and surrounding country.

TO CORRESPONDENTS.—A. P.—We think the investigation of the question is not called for now; and beside you have not looked at it "in the light of the plain and literal word of the Lord," as we requested. There is no end to human reasonings, on controverted points. Our opinions should submissively bow to the word of the Lord.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

FROM BRO. L. BOUTELL.

BRO. MARSH:—It is with heart-felt gratitude to God that I see he is reviving his children.—Thank the Lord, there is power in this gospel to save all who will believe. The long-suffering of our God is salvation; and in many places I visit I find quite an interesting state of things. Instead of turning infidels, those looking for redemption at Christ's coming, are believing him and his word more than ever before. I have just returned from Lynn, where, a few months ago, only a few faithful could be found to come out to the prayer-meeting; but the Lord has been with them, and the reclaiming and regenerating power of the gospel has been felt, and some have yielded themselves servants to obey the living God, and are rejoicing in hope of that glory soon to be realized. Now the prayer-meeting is fully attended by those who love to call on the Lord. Praise be to the Lord, that any will be saved while mercy lingers. God bless the little flock, and help them to endure a little longer, and the kingdom is theirs. Amen.

In the name of Jesus we are able to go up and possess the goodly land. The Lord is indeed with his people, so we will rejoice.

In haste,
L. BOUTELL.
Groton, Mass., March 23d, 1848.

FROM SISTER S. CAPRON.

MY DEAR BRO. MARSH:—I have had the privilege of reading your paper for some time, and esteem it a great privilege, and have thought it would be still better to hear some of the able preachers of the gospel, if permitted to do so.—May it not be duty for some minister to come into this part of our new State? There is a general settlement here, and many of the inhabitants are from the eastern States. We have had no Advent preaching, except two or three discourses by Bro. N. A. Hitchcock. I do not know of any that believe the Advent doctrine in this place, except myself, wife, and one other person, yet I think there would be considerable attention to the subject if preached here.

We are from Vermont, and had considerable acquaintance with the Christian brethren there. My house was a home for the ministers and brethren passing that way. We moved to Ohio in the Spring of 1835, where we remained till the Fall of 1843, when we removed to this place.

I experienced religion in 1817, and upon examining the Scriptures was much surprised not to find the doctrines so commonly believed (the immortality of the soul, the trinity, and endless misery) not contained therein. We should be pleased to have a preacher come here, if one should feel it his duty, although it might bring some reproach * * *

EPHRAIM CAPRON.

The above brief sketch was written by my husband the 9th of March, and laid aside unfinished. That night he was taken sick, and after a short but painful illness of five days he died, on the morning of the 15th, in the hope of a glorious resurrection. He was a firm believer in the speedy coming of his Lord and Savior, and left to his friends every evidence that he was prepared to render up his account in peace. He was 62 years old.

I still wish to have the Harbinger continued to me, as that, together with the Scriptures, is a source of great consolation to me. I wish to be considered among Christ's children, and share an interest in their prayers.

Yours in the bonds of Christian love.

SARAH CAPRON.

Hartland, Wis., March, 1849.

FROM BRO. J. BROWE.

DEAR BRO. MARSH:—The truths and principles of the gospel, I trust, have taken deep root in many hearts in this place, and we are looking with deep interest at the fulfilment of the word of the Lord, in the casting down of the thrones of the nations, the downfall of Babylon and the operations of the unclean spirits. The Nobleman will soon return, destroy his enemies, set up his kingdom and reward his saints. O hail, happy day! Even so, come Lord Jesus. Amen.

Yours in the blessed hope,
J. BROWE.

Newark, N. J., March 19th, 1849.

FROM BRO. M. CURRY.

DEAR BRO. MARSH:—I have commenced a new field of labor in Jackson county, Mich., where I wish to be addressed. I have taken up my residence, probably, until the Lord shall come. I yet have quite poor health. I labor with my hands, and am also able to preach the good tidings of the kingdom nigh at hand. I have been preaching some for the last ten years, and I think God's word is a fountain of truth. I once thought when I was preaching among the Christians, that they had about all of the truth that the Bible contained. I now think they have yet, as a general thing, to learn much, especially about this world's history, the manner of its end, &c. &c.: also the kingdom and the second advent. I now think I can sympathize with you, for as soon as I embraced the Lord's coming, as taught in the Bible, they began to treat me with coolness, yet they can't dodge the plain truth on the subject; therefore, they are just like the Jews, who, when they could not refute the Lord's argument, began to stone him.

I rejoice in view of the speedy coming of the Lord. I like to preach it, though I suffer much bodily affliction. I have now settled in a new place, but the common sinner listens to the truth, candidly; but O how unwelcome the message of the Lord's coming is, to those who profess religion!

Yours, in lively expectation of soon seeing better times,
MANNING CURRY.
Waterloo, Mich., March 23d, 1849.

FROM SISTER H. L. BARLOW.

BRO. MARSH:—It is but a short time since I commenced taking your paper, yet I feel it my duty and privilege to express to you my unfeigned thanks for the comfort and consolation it affords. I read the Harbinger with increasing delight, because it talks of a subject which is very interesting to me. It reminds me of the coming of my blessed Savior, and of the promises he has left on record for us, and the necessity of a speedy preparation for his coming and kingdom. Praise God, the day is near—its coming is sure and rapid—its heralds are not to be mistaken. God's children will then be freed from this discordant world.

The humble path my Savior walked,
My feet with joy shall tread,
Although the frowns and scorns he bore,
Should fall upon my head.

Your sister looking for Jesus,
HANNAH L. BARLOW.
Northeast, N. Y., Apr. 4, 1849.

GEORGIA, Vt., March 19, 1849.

DEAR BRO. MARSH:—Some attention has been paid to the subject of religion here this winter. The work commenced among the unconverted, and a goodly number think they have found the Savior. I think could some faithful brother come here, he might be of some benefit to this people.

We request Bro. Dudley of Moretown, N. Y., to come this way. Yours, &c.

ISRAEL JOCELYN.

GLOVERSVILLE, N. Y., March 21, 1849.

BRO. MARSH:—Truth never appeared more precious to me than now, nor was I ever more sensible of the blindness of the infatuated multitude. I feel to thank my heavenly Father, that he has, as I believe, kept you for a witness to publish the truth, fearless of friends or foes.—May his grace still be sufficient to keep you un- to the end. Yours truly,

WESSON MOSHER.

Foreign News.

ITALY.

The War in Italy.—The actual outbreak of hostilities in Lombardy has not yet occurred, but that the war will be speedily resumed may now be regarded as certain. Charles Albert is bent on prosecuting his quarrel with Austria. To the remonstrances of English and French Embassadors, who sought to divert him from his purpose, he replied by upbraiding them for arresting the career of his arms last summer, by counseling him to submit to a mediation, which was now charged to him as treason. They had not interfered when Austria broke the armistice; present sacrifices were more onerous than war; and he would rather his crown would be shivered with cannon-balls than that he should be hooted in the streets. Accordingly the armistice was declared at an end on the 12th, at Milan; and next day it was announced at Turin. At midnight the King took his departure for the army, in the uniform of a Savoyard colonel—for he assumes no command, and is present only to inspire the troops with confidence. On the morning of the 14th, all the troops in garrison at Turin took their departure, and their posts were occupied by the national guard. Charles Albert and Marshal Radetzki have the honor to begin the conflict: that they will end it, is exceedingly improbable.—When and how the matter will terminate, is a problem that defies all solution. Central Italy will probably become eventually the seat of the war. The estates of the clergy, the revenues of the religious houses, and the treasures of the Vatican, will be taken without scruple to defray the expenses of defending the country, despite the anathemas that may be thundered from Gaeta.

The Roman Republic.—The Romans are getting on finely. Several additional decrees of great importance have been passed by the Constituent Assembly. The Assembly have abolished all privileged distinctions, suppressed the ecclesiastical tribunals, and established at Rome a Court of Appeal and a Court of Cassation. The Assembly also voted by acclamation a project of law for the abolition of the Inquisition; and, following the example of Paris, where a column stands on the sight of the Bastille, they resolved to erect a pillar on the spot where the Holy Office stands.

We formerly stated that the Assembly had appropriated to the purposes of the State, all ecclesiastical property, reserving only so much as might defray the due celebration of public worship.—Against that decree, the Pope, as might have been anticipated, has protested. The Austrian Government has addressed a note to France, explanatory of its views respecting the condition of the Pope, and the steps to be taken for restoring him to that temporal authority which the Catholic powers hold to be essential to his spiritual independence. The distinct proposition of Austria is, that an armed intervention be undertaken on land by the Austrian and Neapolitan forces, supported by a French squadron at sea.

Address to the European Powers.—The Minister of Foreign Affairs has published an address to the European Powers, justifying the proceedings of the Roman Republicans. It concludes as follows: "As long as the Pope showed himself the friend of Italian independence, the Roman people stood by the Pope; but, when he deserted that cause, his temporal sovereignty was repudiated. We have at least done one glorious act: we have destroyed the temporal dominion of the Popes."

Preparations for War.—The correspondent of the Daily News, writing from Rome on the 4th ult., says: "Every activity is displayed in the War Department; and, come what may, it will be no child's work to put down this revolution. There are 13,000 men here with muskets in their hands; there are about 15,000 more armed men in Tuscany; and any intervention that takes place must not be under a force of 40,000 regular troops to be kept here for an indefinite period."

A French expedition of 12,000 men was ready to sail immediately, should the Austrians set foot in the Pontifical States.

The Alba of Florence, of the 17th ult., states that a courier has left Genoa with a despatch to the Tuscan Ministry from the Piedmontese Government, demanding a contingent of 20,000 men and 100,000 scudi for the Italian army. The same courier is afterwards to proceed to Rome, and demand of the Roman Republic a contingent of double the above one.

The Genoa Gazette, of the 19th ult., states that the Austrians have evacuated the Valle d'Intelvi. It is stated that Tuscan troops are marching toward Paulo on the Modenese territory. The Modenese troops have abandoned Castelnovo. Gen. Haynau has burned the small town of Lorco, at the mouth of the Adige, containing about 3,500 inhabitants, on pretence of their having aided deserters to reach Venice in their boats.

Naples.—The King of Naples, acting on the advice of the French and English mediators, has sent his *ultimatum* to Sicily. The Sicilians have definitely rejected the *ultimatum*. What will be done, remains to be seen.

Intervention for the Pope.—The advices by the Canada do not seem to show much progress in the matter of the intervention for the restoration of the Pope. The leading Catholic powers appear to have enough to do for themselves.

AUSTRIA.

A New Constitution.—The young Emperor has given a new Constitution to his subjects, which astonishes all Europe. Of all the revolutions that have occurred during this revolutionary age, that which would be effected by this scheme of political regeneration, if practically realized, would be the most extraordinary and the most extreme. Pío Nono, Sultan Abdul-Medjid, and the Frankfort Parliament are all outdone by the Austrian Kaiser. It is difficult to conceive of its being really intended to serve more than a temporary purpose. The complete equality of all religious confessions, the independence of every church and society in the management of its own property and affairs, and the extension of popular education in the national language of the minority, are, indeed, new things to Austria, conceded by a Government which is, at this moment, carrying on a cruel and vindictive war against its Hungarian subjects, and threatening to crush the cause of constitutional liberty in Italy. It is one of the strangest anomalies of the revolutionary era.

The latest accounts from Hungary, abundantly proved that the Imperialists were not making much headway against the Maygars, as success had latterly crowned the arms of the latter, and the Austrians had several times been beaten with considerable loss.

The proposal to appoint the King of Prussia Emperor of Germany, was rejected by the Frankfort Parliament on the 21st of March. This unexpected decision caused great excitement, and would, it was feared, lead to unpleasant consequences between Prussia and Austria.

The Republic of Palermo had rejected the constitution and proposals made by the King of Naples. The French and British fleets were about to withdraw, and the Sicilians were preparing for the hostilities which would immediately ensue.—The King of Naples would, with great difficulty, keep his throne, as a formidable insurrection was about breaking out in Calabria, and the Neapolitans themselves were unquiet.

All the efforts of the Governments of France and Great Britain to renew the armistice between Sardinia and Austria had failed. Hostilities would therefore recommence, and be carried on with greater vigor on both sides.

In Vienna it would appear that the tide of popularity has turned against Windischgratz, who is violently attacked in the Government journals for his conduct of the Hungarian campaign. In the same quarter, the movements of Russia are occasioning great uneasiness. The Russian forces are still accumulating in the Danubian Provinces, and Turkey appears to be preparing to fight for them, before suffering their final loss.

There appears no doubt of the fact, that Russia demanded from Turkey a passage for her ships through the Bosphorus and the Dardanelles into the Adriatic, with a threat of forcing a passage in case of refusal. Thus does the shadow of the great Northern power begin to be cast dimly athwart Western Europe, and we should not be surprised though it should be found that the preparations in the harbor of Toulon had more reference to Russia than to Italian intervention.

GERMANY.

We learn from the German papers that the excitement in the Parliamentary circles at Frankfort is still increasing; and that it is said Austria intended the ruin of Germany, and that the Prussian and Saxon members have declared that they will not henceforward sit with the Austrians in one and the same Parliament, or stoop to obey laws which these Austrians participate in making, while their own country defies the authority and the laws of the Frankfort Parliament.

TURKEY.

A Cabinet Council has been held by the Sultan. The Austrian Envoy advocated the claims of Russia. A term of forty days has been given to the Sultan to consider whether or not he will allow the Russian fleet to pass through the Black Sea to Naples.

The correspondent of the *Deutsche Allgemeine Zeitung* presumes that the permission will be given, and that the Sultan will be induced to agree to the continued occupation of the Danubian principalities by the Russian troops.

STILL LATER.

Since the above was in type, the steamer Europa has arrived, bringing the following startling intelligence from the continent of Europe:—

Three successive battles have been fought between Charles Albert and the Austrians. The last two on the plains of Vercelli, decided the fate of Sardinia. Radetsky at the head of 50,000 men overwhelmed the Piedmontese, who were in more than equal force and fought with terrible obstinacy, driving them to the mountains. Charles Albert abdicated the throne in favor of his son, Victor Emanuel, and a flag of truce being sent to the Austrian tents, Marshal Radetsky immediately acceded to an armistice. The new king pledges himself to conclude a treaty of peace and disband ten military companies of Hungarians, Poles

and Lombardines. The Austrians, who had Turin opened to them, magnanimously refused to take advantages which might have provoked the susceptibility of France.

Thus in a brief fortnight Charles Albert has been conquered, and is now an abdicated King and an exile in Madrid or Lisbon.

The consequences of this important battle are scarcely yet developed in the different parts of Italy. Modena, Tuscany and Rome, will probably change their views now, that all hopes from Piedmont are at an end. It is generally believed that the Pope will be able to come to Rome.

The French and English intervention in Sicily has failed. On the 28th there was one unanimous cry of war from the whole population.—The Parliament of Palermo voted unanimously that they would not condescend to enter into further negotiations, but that on Thursday the 28th, at noon, all hostilities should be recommenced.

The enthusiasm of the population at Palermo is described as exceeding all bounds. The members of the highest Noblesse of both sexes are working in the trenches.

Of the Hungarian war very little authentic is known, except that it rages fiercely. Ben having gained advantage over a body of Russians, but soon found himself overwhelmed with their numbers. There seems no probable termination of this bloody struggle, carried on by both parties in the most barbarous manner.

The Frankfort Parliament has finally elected the King of Prussia Emperor of Germany.

For the Harbinger and Advocate.

Thirsting for God.

By MISS M. WHITCOMB.

"My soul thirsteth for God, for the living God: when shall I come and appear before God?"—THE PSALMIST.

I long to drink salvation's cup,
From sin and sorrow free—
To be with Jesus ever blest,
And spend eternity.

I long to range those blissful fields,
Where flowers immortal bloom,
And pluck the fruit from life's fair tree—
A pilgrim then at home.

I long to view that city fair,
Its streets of purest gold,
Transparent glass, itself outshines,
How wondrous to behold.

I long to see its pearly gates
Wide open flung for me,
To enter with the happy throng,
My Jesus' face to see.

I long to hear th' archangel's trump,
The dead to life awake,
Jesus, the risen Savior, then
A recommence to make.

I long to see the captive hosts
From death's strong bonds made free,
Exulting in eternal love,
And life, and liberty.

I long to see the shining ones,
Jehovah's own decree,
Commissioned to the gathering scene—
To make the exiles free.

I long to hear the welcome voice,
Ye weary sorrowing ones,
I bid ye to a heavenly feast,
And an eternal home.

No more shall sin or death distress,
No cares of earth perplex,
No sorrow shall invade those bounds,
Nor tempests ever vex.

No gloom or murmuring there can come—
Our tears be wiped away
By God, our heavenly Father's hand,
In that eternal day.

Appointments, &c.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

Syracuse,	April 27.
Oswego,	April 29 to May 2.
Liverpool,	May 3 and 4.
Auburn,	May 6.
New York Conference,	May 8 to 11.
Middletown, Sar. Co.,	May 13 to 15.
Jamesville, Sar. Co.,	May 16 to 20.

Providence permitting, Bro. INGMIRE will be with me at Middletown and Jamesville. Also, Bro. I. appoints to preach at

Albany,	April 22.
Esperence,	April 24 to 27.
West Troy,	April 29.

My Post Office address is uniformly New York City (residence No. 149 Attorney St.)—but letters will be inquired for at places where I appoint, as above.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Auburn,	April 26, over the Sabbath.
Herkimer,	May 6, Sabbath.
West Troy,	May 13, Sabbath.
Pownal, Vt.,	May 20, Sabbath.
Shelburne Falls,	May 27, Sabbath.
Albany,	May 15, Tuesday evening.
Vernon, Vt.,	Sabbath, June 3.

Bro. J. C. BYWATER appoints to preach in the following places:

Dansville—Sunday, April 22.
Rochester—Friday evening, April 26.
Ogden, near Bro. Bowen's—Saturday evening, April 27. Will Bro. B. give notice?
Buffalo—last Sabbath in April.
Springwater—1st Sabbath in May, where the brethren may appoint.
Rochester—2nd Sabbath in May.

Bro. and Sr. ONGLRY, if the Lord will, will meet with the brethren in

Van Buren,	April 29.
Manlius,	May 6.
Homer,	May 10.
Ithaca,	May 13.
Martin's Hill,	May 20.
Centreville,	May 27.

Bro. J. B. Cook, the Lord willing, designs to preach in

Auburn,	Monday evening,	April 23.
Liverpool,	Tuesday evening,	April 24.
Troy,	Wednesday eve.,	April 25.

Bro. G. W. BURNHAM appoints to preach at the following places:

Manlius,	4th Sabbath in April.
Cranberry Creek,	5th Sabbath in April.
Brockett's Bridge,	1st Sabbath in May.

Business Notices.

To Correspondents.

L. Jackson—The dollar sent by Bro. Bliss last August was received and credited. There are other L. Js. on our books.

B. Tilley—Balance due on J. N. G. \$1.50; on D. R. 50 cts.

A. N. Seymour—Have none, and probably shall not have any.

Remittances for the Harbinger & Advocate.

H Wilbur A Robbins S Porter no 396 W Routly J Alberton A Cummings J Erwin no 290 J Smith no 287 A Smith no 290 O R L Crosier N Richardson J Hudson no 210 P Raymond O Hoyt J Sears H Bradford H Pratt HT Miller J Makenzie Z Campbell S Algire TH Austin—\$1 each. D Goodnough J G Smith JC Hart C Cady WBrown—75 cts each. IFHarden no 340 \$1.87. L Youngs \$1.25. E Thayer \$2.00. G Gould no 364 \$1.79. H Bingham 50 cts. P Eastman \$1.50. O Irish no 356 50 cts. P Curtis 50 cts.

LETTERS—S Bliss D T Taylor J W Marsh D Hardy H H Gross W Sheldon A Sherwin WH Bennett H Grew W J Cady D T Taylor B Clark A N Seymour H L Smith R V Lyon J Mason.

FOR E. R. PINNEY.—S Porter, 87 cents.

BOOKS SENT.—E Miller jr 25, E Stebbins, J Rogers, I F Harden, S Olney, E Thayer 17, S Porter, J G Smith, J Wilson 27.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of the Second Advent of Christ. By Joseph Marsh. Price \$4 per hundred; single, 6 cents.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD. An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. 1. Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

A STATEMENT OF FACTS On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

THE VOICE OF GOD: Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cents; \$8 per hundred.

QUESTIONS ON THE BOOK OF DANIEL. For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL? In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$11 per 100.

SECOND ADVENT LIBRARY. (New Series.) No. I.—The Second Advent Introductory to the World's Jubilee. No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming. No. III.—The Lord's Coming, a Great Practical Doctrine. No. IV.—Glorification. No. VII.—First Principles of the Second Advent Faith. Price, each, 4 cents; 37 1-2 per dozen; \$2.50 per 100.

TRACTS ON PROPHECY. No. 1.—Looking Forward. No. 6.—If I Will that he Tarry till I Come. 2.—Present Dispensation—Its Course. 7.—What shall be the Sign of thy Coming? 3.—Present Dispensation—Its End. 8.—The New Heavens and New Earth. 4.—What did Paul teach the Thess. Church about the Second Coming? 9.—Christ our King. 5.—The Great Image. 10.—Behold, He Cometh with Clouds! Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

The Harbinger & Advocate

IS PUBLISHED EVERY SATURDAY.

Office in Talman Block, Buffalo Street, Opposite the Arcade.

Joseph Marsh, Editor and Proprietor.

TERMS.

Single Copy—per volume of six months—IN ADVANCE, \$0.75
" " if not paid before the close of the volume, 1.00
Five Copies, directed to one person, 3.00
Ten Copies, directed to one person, 5.00
Free to those who are not able to pay.

All communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 19.

ROCHESTER, N. Y.—SATURDAY, APRIL 28, 1849.

Whole Number 279.

Original Poetry.

For the Harbinger and Advocate.

CHRIST'S LOVE.

BY JOHN MOFFATT, SEN'R.

"Unto him that loved us, and washed us from our sins in his own blood."—ST. JOHN.

When first the hallow'd flame of love
Was kindled in my breast,
I prized Thy sacred name above
All that I once loved best:
And when all earthly joy had flown,
O then thou ruled my heart alone.

Years have flown past, yet thy good hand
Sustained me night and day,
As it sustained the pilgrim band,
Who trod the good old way,
And died in hope of joys to come,
In the New Earth, the saint's "sweet home."

I see thee not, but yet receive
Fresh tokens of thy love;
And joy the more, as I believe
That thou wilt soon remove
The veil that hides thee from our sight,
And beam forth in thy glory bright.

O, what pure pleasure then will run
Thro' all the ransomed race!
They'll brighter shine than yonder sun,
Replete with every grace,—
And clad with robes of dazzling white,
Emblem of purity and light.

O, boundless love! gaze and adore,
'Tis sovereign, rich and free;
Its height and depth none can explore—
He died for love to me.
Thus God can all my sins forgive:
Yea, I shall see his face and live.

Why prize the fleeting things of earth,
Dear wanderer from the fold?
Even now his lovely smiles are worth
More than earth's mines of gold:—
While God invites thee from above,
O kiss the sceptre of his love.

Kneel and accept his proffered grace,
When mercy bendeth down,
For soon, ah, soon the rebel race
Must die beneath his frown:
Even now they muster for the fray,
Of God Almighty's dreadful day.

Ellicott's Mills, Md.

Original Articles.

For the Harbinger and Advocate.

ON THE LOVE OF CHRIST.

BY HENRY GREW.

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should henceforth live, not unto themselves, but unto him who died for them, and rose again." Here, dear brethren, is exhibited, by the inspired apostle, the genuine effect of the love of Christ in the redeemed soul. Here is that grateful, holy principle, which the Holy Spirit imparts in the renovating of the mind, emanating appropriately in the fruits of holiness, attesting that our end is everlasting life.

Without this vital principle of willing, habitu-

al consecration of ourselves, our time, and our all, to Him who has loved us and given himself for us, our profession and our hope are vain.—How many, alas, are doomed to meet a woful disappointment in the day of the coming of the Son of man! How many professors will then cry, "Lord, Lord, open unto us," who will be plunged into agony and despair by the announcement of the impartial Judge, "I never knew you"! In the day which shall try every man's work, how many, who have been admired for their apparent piety, will be stript of their disguise, and stand condemned for seeking their own glory, and not the honor of Jesus Christ! How many, who have been extolled for their eloquence, will, for the same selfishness, meet the very condemnation they have in the pulpit denounced on others for their sins! Let us solemnly consider the question, "Who will be able to stand," when he appeareth?

How reasonable, and O how blessed, dear brethren, is the conclusion, that we ought to live, *not unto ourselves*, but *unto Him who "was delivered for our offences, and raised again for our justification."* Who can conceive of that far more exceeding, and eternal weight of glory, which awaits us as the fruit of the love of Christ, manifested in his descent from the ineffable glory and felicity in the bosom of the Father,—in his deep humiliation, and voluntary servitude, and protracted sufferings,—in his dying agonies, and in his enduring the withdrawing of the cheering light of God's countenance? O, brethren, what is the consecration of a life of a few transitory years, when compared with such love? Shall even this be withheld? Shall this brief period be marked with the ingratitude of coldness of affection, slothfulness in our blessed Master's service, and inordinate attachment to the things which are to perish with the using?

Moreover, what folly is to be compared with that of marring our future bliss, diminishing the riches of eternity, and depriving ourselves of a more abundant entrance into the everlasting kingdom, by our present indolence, covetousness, and sensuality! Why do we not sow more abundantly, that we may reap also abundantly? The LOVE OF CHRIST, however, should be the *vital, powerful, constraining* motive. Gratitude to Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich,—gratitude to our Father in heaven, "for his unspeakable gift,"—should bind us to the never-ceasing service, and to the cross of a dying Savior.

Philadelphia, Pa.

There is nothing, said *Plato*, so delightful as the hearing, or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

If you can live free from want, and have where withal to do good, care for no more, the rest is vanity.

For the Harbinger and Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.—NO. III.

BY J. B. COOK.

(REVELATION XX. 4, 6.)

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 4, 6.

Having shown clearly in my former numbers that there is no revealed period between "the first" and final resurrection, save this thousand years,—having settled it that this thousand years of blessed reign with Christ cannot be made to suit either of the six thousand which have about passed, the conclusion is inevitable, that it must be the *seventh* thousand—the antitype of the Sabbath. It must be the great "day of the Lord," which is, in duration, "as a thousand years."—Heb. iv. 9; 2 Pet. iii. 8, 10.

Furthermore, this reign in bliss is "*with Christ*"—it is *after* "the first resurrection." In verse 9, they are found within "the beloved city, the camp of the saints." Now as we have no shadow of proof that any such resurrection has ever taken place,—as we do know that there has not such "city" or "camp of the saints,"—as it is impossible that there ever can be such a camp till the resurrection (the saints being scattered to the four winds till then),—it follows, necessarily, that except we "take away" all these ideas from "the words of this prophecy," and "add to" something to supply their place, we are compelled to the conclusion, that the whole is *yet future*!

Let us advance to other points, till we see "the root of the matter."

I. This *life* and "*reign*" is affirmed of them that "were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image," &c.

Note, this includes those who had not worshipped "*the image*" of the beast. The brethren admit and teach that this "*image*" was not known till in modern times! If so, then this company must include *modern martyrs* and confessors, as well as the ancient. But as they have not lived or "*reigned a thousand years*," they must yet be thus honored, or this prophecy utterly fails of a fulfillment. Surely this is plain.

Note again, the tense or time is not present, but past. The beheading—not worshipping the beast, nor his image,—is not presented as a progressive scene in the present tense. No; at the point where the Revelator stands in vision, the beheading, or martyrdom, is past. Now, from this point, the scene changes. Those who have been beheaded, &c., are seen to live and reign with Christ a thousand years. In verse 6th, the reign and the being priests is in the *future tense*. This scene of glory begins at "the first resurrection," and extends into the future. "They shall be priests of God and of Christ, and they shall reign with him a thousand years." Let that be!

II. The terms cannot be made to indicate a mere blissful era, during which there may be a *succession* of worthies, who shall have ecclesiastic and regal power to exercise in the name of

C. H. Cook

Christ: no, indeed. They—these very persons—“lived and reigned.” They—not somebody else—they, themselves, “lived and reigned a thousand years.” Please, dear reader, don’t “take” that essential part “from the words of this prophecy”; if you do not, you must believe it to be future. Nothing like this has occurred in the history of the church of Christ.

III. The remnant, in verse 5th, are affirmed to be “dead.” “The rest of the DEAD lived not again till the thousand years were finished.”—The word for “dead” is *nekros*, and can no more be confounded with *marturos*, than with *angelos* or *diabolos*—angel or devil.

If that positively stated truth is not taken away, and another idea added to “this prophecy,” then this remnant must be the remainder of “the dead.” The pious dead—those who had been “beheaded,” and had “not worshipped the beast, neither his image,” &c.,—lived in “the first resurrection,” and reigned with Christ a thousand years. “But the rest of the dead lived not again till the thousand years were finished.” So it reads!

IV. “The rest,” or remnant, cannot mean martyrs exclusively, because the majority of the company previously introduced—that is, four classes out of six (full two-thirds, when reckoned as classes,)—are *not* martyrs. They are those who have “not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.”

Then it should be borne in mind, that the word “dead” does not mean martyrs. It does primarily and positively mean “the dead.” “The rest of the dead lived not again until the thousand years were finished.”

V. Our translation is but a natural expression of the Greek. Those in verse 5 “lived not again until the thousand years were finished.” One word is the simple term for “lived”—the other is a compound term, signifying “lived again,” with a negative appended. It is correctly rendered “lived not again.”

The evidence that our translators found the compound term in the Greek, is furnished by their exact expression of the idea which it conveys. Furthermore, that very term is still found in our commonly received Greek text. This is proof enough for faith.

VI. There can be nothing in what is here said of the order of events against other parts of scripture. Let me explain my meaning. 2 Thess. i. 5-8 names the advent of Christ. Jesus is robed with fire. He executes judgment with a stroke. But no one is bold enough to deny the expanded vision of this time of the “wrath of God,” Rev. xv. and xvi. Shall poor, puny mortals, insist that Jehovah shall give the details of each event every time the event is named! This would be arrogance with a witness.

Again; Jesus speaks of the trumpet’s sounding—Paul names “the last trump”: but the Revelator has an expanded view of seven,—the whole series! Now, is one against the other? Is an expansion of truth a contradiction?

Yet again; the apostle of the Gentiles tells the church that the Lord cannot come till after “the great apostasy”; but he does not give any clue to the time of the duration of that “Man of Sin.” The beloved Disciple, however, was enlightened to foretell the time, and “seat,” and circumstances, of that power. Rev. xiii. 2; 2 Thess. ii. 1-8. Is one, therefore, against the other? No, by no means. Yet in all these, and other instances, the Revelator is *against* Jesus and his apostles in precisely the same way that Rev. xx. 4, 6 is against them. In each case, the more extended and elevated view given us in the book of Revelation, is only needful to fill up and fill out the prophetic chart. I can conceive of nothing more irra-

tional than to suppose that the TIME AND ORDER OF EVENTS in Revelation is contradictory to the more limited view given in the preceding prophecies. On this principle, the New Testament is a contradiction to the Old. The New should all be discarded, or transposed till it is small enough to lie within the compass of the Old!—How strange! I must loose my present reason and religion too, before I can admit such a principle. I believe in the inspiration of Rev. xx., as much as I do in Matt. xiii. or xxiv. It is all one Divine, harmonious, gradually unfolding whole. Amen!

New Bedford, Mass.

For the Harbinger and Advocate.

CHRONOLOGY—NO. III.

BY D. T. T., JR.

The careful reader has doubtless observed, that, taking the widest latitude, all the disputed time there can possibly be concerning the true era of the birth of Christ, is the 6 or 7 years that fall in between the eclipse of B. C. 4, and that of A. D. 3; and although in former articles it was allowed that the latter eclipse *might* be the one that marked the birth of Christ in its connection with the death of Herod, yet this was done to give the result of the “third position,” on the cutting off of Messiah, the fullest possible appearance of correctness: but, for many reasons, some of which will be found in Bro. “Hale’s Harmony of Prophetic Chronology,” issued in ’46, I am strongly inclined to the opinion that our vulgar era, is about correct. Let this point, however, be examined, and no one’s *ipse dixit* be taken for proof. It will be seen, also, from these articles, that although chronologers differ fifty-three years in relation to the 20th of Artaxerxes, at which point the various periods assigned backwards from the cross, there need nor can be but 7 years of disputed time relative to the true era B. C. in which his 20th fell, and the commandment went forth. If Christ was crucified in 33, and at the end of 70 weeks or 490, Artaxerxes’ 20th fell in B. C. 457. If at the end of 69½ weeks, his 20th came in B. C. 453; and if at the end of the 69 weeks, his 20th fell in B. C. 450. There can be no other periods for the cutting off of Messiah obtained from Gabriel’s instructions relative to the 70 weeks, and consequently no other dates for “the vision.”

Let us now proceed to examine the “fourth position,” earnestly invoking the aid of the “spirit of truth.” Please read again Dan. ix. 24-27, closely analyzing every sentence. Verse 24th teaches that the 70 weeks were “cut off” (true rendering) from the long “vision,” to be fulfilled in relation to the Jews and their city. With but one exception, the locality of the predicted events is confined to earth. The “anointing of the Most Holy,” or Holy Place (literally, Sanctum Sanctorum, or “Holy of Holies”), was a heavenly work, and undoubtedly referred to the consecration by “Christ our High Priest” of “heaven itself,” at his ascension, as the place of his intercession and atonement. It is a place that is anointed, not a person; and there is therefore not a shadow of argument to prove the anointing of Christ by the Holy Ghost at his baptism a fulfillment of this prophecy, or that the 69 weeks ended then.

The 25th verse teaches that it would be 69 weeks “from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince.” Here is a question. To what event, during the life of Messiah, this period was to extend, it is not stated. We are not directly informed whether it would end at his birth, his baptism, or his crucifixion. It is contended that his baptism, and public manifestation as Messiah, should necessarily mark its termina-

tion. This I pronounce a mere inference—an assumption.

Again, it is asserted, that as Christ, Messiah, and Anointed, are synonymous terms, he was not truly “the Messiah” until his heavenly anointing. This, also, is incorrect. He was the Christ, or Messiah, at his birth. See Matt. ii. 24. He was the “Lord’s Christ,” or Messiah, when but eight days old. See Luke ii. 26. Notice again the prophecy. It is not said “unto the MESSIAH,” but “unto the MESSIAH THE PRINCE.” The time was to reach not only to his MESSIAHSHIP, but also to his PRINCEDOM. It is clear, that although not publicly announced as “the Messiah” until his baptism and after, yet he was “the Messiah” from his birth forever afterwards: but not “Messiah the PRINCE” till his resurrection and ascension. Acts v. 31: “Him hath God exalted with his right hand to be a PRINCE!” He became “the Messiah the PRINCE” then, not at his birth nor baptism, but at his death, resurrection, and “exaltation.” This argument may not appear sound at first, but it is certain, that although the Prophets declared he should be “the PRINCE of [new] covenant,” “called the PRINCE of peace,” &c., the New Testament does not recognize nor call “the Messiah” “a PRINCE”—“the PRINCE of the kings of the earth”—until his ascension to his Father’s throne; neither did he triumph as a PRINCE over Death and Hell until then.—The marginal reading of Acts iii. 15 is “Author of life.”

Thus, while it is not plainly stated to what events in the life of Jesus the 69 weeks would extend, yet the inference is as strong that they reached to his death and exaltation, as that they ended at his baptism and commencement of his ministry: the two former events being equally synchronous as the two latter. The time for the Cross is here strongly shadowed forth. The testimony, however, is but inferential, and were it not for the following verses we should still be in the dark, and wanting positive testimony in regard to what event was to mark the termination of the 69 weeks. Before leaving this verse, I would remark, I think it can be proved that Messiah, as an “exalted Prince” and “King of glory,” made his first glorious entrance into the upper “sanctuary” on the morning of his resurrection.

The testimony, also, drawn from the second sentence of verse 27, to establish the cutting off of Messiah, is but inferential. This is doubtless a prophecy of actual accomplishments, not virtual ones! The Jewish sacrifices and oblations which *virtually* ceased at the Cross, did not *actually* or *literally* cease until afterwards. More on this point hereafter.

The true period for the Cross is obtained from verse 26, in connection with the whole prophecy. In nine cases out of ten, where God reveals the accomplishment of an event “after” a given number of days, weeks, or years, he invariably means at their expiration.

A half a score of texts could be produced, but “in the mouth of two or three witnesses let every word be established.” Luke ii. 26: “AFTER three days they found him”—i. e., at the end of three days. Have I any authority to say that it was two, or three, or even one day after the “three,” that the youthful Messiah, already a Doctor of Divinity, was found? None at all.—Rev. xi. 11: “And after three days and an half”—i. e., at the expiration of, &c. The same rule that could make these four or five years, could with equal propriety make them ten! the “days” of course understood to be symbolic. Rev. xx. 2, 3, Satan is bound for a millennium, “and after that [i. e., after the thousand years] he must be loosed a little season.” How long after!—Produce evidence that it means even five years after, and by the same rule and upon the same

authority I will prove. And this would demonstrate that God does not prove that God does. But verse 7 settles the thousand years are out of his prison.”

And now apply the after three score and half a week and a half shall Messiah be cut off of 69 weeks. Most meaning in language meaning to be obtained it is demonstrated the Cross. It is certainly sustained by verse 27, we have not half a week and a half had meant after 70 weeks not have said so? It does not mean what what he does mean? that as often as we have of human nature, spoken, bringing upon the proach, would lead to revealed decisions of us!

But it will be asked, instructions of Gabriel mar and disprove this. A correct and harmonious verse will not destroy but will perfect and time been of opinion of said verse is decisions agents where not making an egregious accomplishment of “tor” of the “city and the word “he,” three correctly parsed, was instance, to the same. As it reads, the same the covenant,” was obliteration to cease,” consequently, that (see margin), who, have something “broken without hand. This would be absurdion leads us to this the contrary, if we introduced in verse thrice repeated pro the confirmer of the Christ with his people equal absurdity with whole of the eighth Rome the actual makes “Messiah” destruction in the

But leaving this obviously corrected first clause of the Hale’s, Prof. White the true ideas. as are these: “And the [new] covenant Jews] during one week of confirmation. But I must defer it which will conclude nothing before the end thereof. And to ascertain when it is, and when the Heb. x. 9, and is confirm a covenant. See Gen. xvii. and Rouses Point, N. Y.

He that dissembled by man.

authority I will prove it means five hundred!—And this would destroy divine testimony, and prove that God does not mean what he says!! But verse 7 settles the point: "And when the thousand years are expired, Satan shall be loosed out of his prison."

And now apply the rule to Dan ix. 26: "And after three score and two weeks [with the seven] shall Messiah be cut off"—i. e., at the expiration of 69 weeks. Most assuredly, if there is any meaning in language, and any evidence of its meaning to be obtained from similar phraseology, it is demonstrated that this is the true period for the Cross. It is certain—it is conclusive. Hitherto sustained by an erroneous deduction from verse 27, we have uniformly pushed the Cross a half a week and a whole week beyond! If God had meant after 70 weeks, or after 69½, would he not have said so? He says "after 69," and if he does not mean what he says, who shall decide what he does mean? I should suppose the fact, that as often as we have trusted in the decisions of human nature, so often we have been mistaken, bringing upon us undeserved scorn and reproach, would lead us hereafter to confide in the revealed decisions of Jehovah! May God help us!

But it will be asked, Do not the subsequent instructions of Gabriel, as recorded in verse 27, mar and disprove this arrangement? I answer, A correct and harmonious understanding of this verse will not destroy the above arrangement, but will perfect and establish it. I have for some time been of opinion that our present translation of said verse is decidedly incorrect. It introduces agents where none are found in the original, making an egregious blunder in relation to the accomplishment of God's wrath on the "desolator" of the "city and sanctuary." For instance, the word "he," three times repeated in the verse, correctly parsed, would certainly refer, in every instance, to the same agent for its antecedent.—As it reads, the same agent who was to "confirm the covenant," was to "cause the sacrifice and oblation to cease," and also "make it desolate"; consequently, that agent is "the DESOLATOR" (see margin), who, if it is "the Messiah," is to have something "poured upon" him, and "be broken without hand," at the consummation!—This would be absurd, and yet our present version leads us to this irresistible conclusion. On the contrary, if we make the ROMAN "PRINCE," introduced in verse 26, the antecedent of the thrice repeated pronoun "he," we make Rome the confirmer of the "new covenant" made by Christ with his people! This conclusion is of equal absurdity with the former. Verse 26, the whole of the eighth chapter, and all history, make Rome the actual "desolator," while verse 27 makes "Messiah" the desolator, and teaches his destruction in the end!!

But leaving this for the present, to be harmoniously corrected in its order, let us take up the first clause of the verse. By comparing Dr. Hale's, Prof. Whiting's, and the present version, the true ideas as near as they can be gathered, are these: "And he [the Messiah] shall confirm the [new] covenant with [or for] many [of the Jews] during one [the 70th] week." And this week of confirmation must come after the Cross. But I must defer its consideration to a future No., which will conclude these articles. "Judge of nothing before the time," but wait till ye hear the end thereof. And in the interim let us endeavor to ascertain when the "old covenant" was abolished, and when the "new covenant" began (see Heb. x. 9, and ix. 16); and also what it is to confirm a covenant, and when it is confirmed.—See Gen. xvii. and xxii., with Heb. vi. 13-20.

Rouses Point, N. Y.

He that dissembles with God, is not to be trusted by man.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. III.

BY R. W. WELLS.

"They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned unto fables." I shall confine myself here chiefly to a brief review of such doctrines as are held and endured by nearly all Christian denominations (so called), *Roman Catholics* included; comparing them with truth: "Thy word is truth." And for brevity, and for lack of a better name, I will call such, *Popular Doctrines*.

Pop. Doctrines. God made a body of the dust of the ground, and inserted in it an immortal soul, which is the man proper.

Bible. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. "The first man Adam was made a living soul." 1 Cor. xv. 45.

Pop. Doctrine. The soul is immortal, and cannot die.

Bible. "The soul that sinneth, it shall die."—Ezek. xviii. 4, 20.

Pop. Doctrine. When a man is dead, he is more alive than when he was living, and knows more than all the world living.

Bible. "The dead know not any thing, neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy, is now perished. There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 5, 6, 10. "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost, and where to he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised from their sleep." Job xiv. 2, 10-12. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4. "Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back; for the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. xxxviii. 17-19. "In death there is no remembrance of Thee: in the grave who shall give thee thanks?" Ps. vi. 5; see also lxxxviii. 10-12, where death is called "the land of forgetfulness." "The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17.

Thus, the popular doctrine of a conscious state of the dead is fairly overthrown, together with all others dependent upon it,—such as rewards and punishments awarded at death—salvation without the resurrection—death (the last enemy that shall be destroyed, 1 Cor. xv. 26,) being the Christian's friend, etc. It also furnishes God's definition of the first, or temporal death; which, popular doctrine says, is a separation of the body and soul; but which God has most clearly defined thus: "Of the tree of the knowledge of good and evil thou shalt not eat of it; in the day that thou eatest thereof [Heb.] dying thou shalt die." Gen. ii. 17. Adam disobeyed, and when God pronounced the sentence of death—"dying thou shalt die"—it was in these words: "Because thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This was said to Adam who "became

a living soul." He now became a dying soul, immortal soulism to the contrary, notwithstanding. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [or spirit, which is the same word in the original,] . . . All go unto one place: all are of the dust, and all turn to dust again." Eccl. iii. 19, 20.

This leaves the Christian's hope in the resurrection; and there is no promise short of that. Jesus says, "Ye shall be rewarded at the resurrection of the just"—"Behold I come, and my reward is with me." Paul argues (1 Cor. xv.), that if the dead rise not, "your faith is vain"—that if in this life only we have hope, "we are of all men most miserable." "If [says he] I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die." And he tells us (Heb. xi.) that the patriarchs and prophets, and all the holy men and women of old, suffered affliction, and kept the faith (that they might go to heaven at death? no), "that they might obtain a better resurrection." They died, but Paul says they "received not the promise." The resurrection he calls "the hope of the promise made to the fathers." Acts xxvi. 6-8.

Popular doctrine says that "the second death" is separation from God, and being shut up in eternal misery. But, in the meantime, they have two or three other deaths, besides the first and second deaths; so that death means almost any thing—even endless life,—and this, too, while they acknowledge that "the second death" is the final death. Paul says (Heb. ix. 27), "It is appointed unto men ONCE to die, but after this the judgment;" at which time comes "the SECOND death." Further comment is unnecessary.—"Death," "die," and "dead," are frequently, in a metaphor, applied to states that resemble them; I were to stop to prove that there is but one number before the second. But—

What is the second death, according to the word of God? It has been shown that the first death—or that which is "appointed unto men once to die," before the judgment—is a state that results in the return of the once "living soul" to dust, and the perishing of its thoughts; and I think it will be found an easy task to show that death is death—one and the same thing—whether it be the first or the second. It cannot be denied that death is the penalty of God's law.—"The soul that sinneth, it shall die." "But if the wicked turn from his wicked ways, he shall not die: he shall live." "The wages of sin is death." "Sin, when it is finished, bringeth forth death," etc. "Incline thine ear and come unto me: hear, and thy soul shall live." Isa. lv. 3.—"God will redeem my soul from the power of the grave." Ps. xlix. 15. This is the penalty; and the proviso, purchased by the blood of the Son of God, "that whosoever believeth on him might not perish, but have eternal life."

Death, then, is the portion of the wicked, be it what it may; and from the following things, which are said to be the portion of the wicked, God's definition of "death" may be derived:—Destroy—destruction—perdition.—Psa. ix. 5, xxxvii. 38, lii. 5, lv. 23, xcii. 7, cxlv. 20; Prov. x. 29; Isa. i. 28, x. 25; 2 Thess. i. 9, ii. 8; 1 Cor. iii. 17; 2 Pet. ii. 13. Deceased, and shall not rise—dead, and shall not live.—Isa. xxvi. 1, 14. Sleep a perpetual sleep, and not wake.—Jer. li. 57. Be silent in the grave—in darkness.—Ps. xxxi. 17, 18; 1 Sam. ii. 9; Ps. xlix. 14 (margin, perish), xxxvii. 20; Isa. ii. 28, xxix. 20; Ps. lix. 13, lxxi. 13, civ. 35. Melt away—pass away.—Ps. lviii. 7, 8, cxii. 10. Cut down and withered like grass.—Ps. xxxvii. 2; Isa. li. 12. Shall be dissolved.—Ps. lxxv. 3. Cut off,

Ps. xxxvii. 9, 22, 28, 34, 38; Isa. xxix. 20.—Perish out—rooted out of the earth, which the meek shall inherit.—Ps. x. 16, xxi. 10, lii. 5; Prov. ii. 22, x. 30. Their soul ceaseth forever.—Ps. xlix. 7-9. Are but for a moment—they abide not.—Ps. xii. 19, xlix. 12. Shall be put away (Heb., margin, "causest to cease,") like dross.—Ps. cxix. 119. Drowned in destruction and perdition.—1 Tim. vi. 9. Shall be no more.—Prov. x. 25; Ps. civ. 35. Shall not be—nor their place.—Ps. xxxvii. 10, lix. 13. Shall be as nothing—a thing of nought.—Isa. xxix. 20, xli. 11, 12. Shall be as though they had not been.—Obad. 16. Their name put out forever.—Ps. ix. 5; Prov. x. 7. Their memory cease.—Ps. xxxiv. 16; Isa. xxvi. 14. Be burned up.—Ps. xxi. 9, xcvi. 3; Mal. iv. 1-3; Matt. iii. 12, xiii. 30. Shall not see life—nor light.—John iii. 36; Ps. xlix. 19. The ultimatum of all this God calls "DEATH," (Ezek. xviii. 4, 20, 32, xxxiii. 11; Rom. v., and vi. 16, 21-23; Jas. i. 15, v. 20; 1 John v. 16; Rev. ii. 11, xx. 6, 14)—and the whole is graphically set forth in Mal. iv. 1-3—the closing up of the Old Testament: "Behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ASHES under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

The texts referred to above ought to be carefully read with their contexts, in order to see the force of the subjects named. If any one will read them so, it seems to me that, if they are

have any meaning, they will see clearly that death is death—that "the soul that sinneth, it shall die," "like the beasts that perish"; and that the doctrine of natural inherent immortality of "mortal man," independent of the death and resurrection of him who gave himself a ransom for us, that whosoever believeth on him might not perish, but have everlasting life,—together with all doctrines founded upon it, is a "fable," unless it is positively asserted in the Bible that man has immortality thus. The only time that "immortal" occurs in the Bible is in 1 Tim. iv. 17, and is applied to God. "Immortality" occurs four times only, and as follows: "Seek for immortality,"—Rom. ii. 7. "This mortal must put on immortality" at the resurrection,—1 Cor. xv. 53. "God only hath immortality,"—1 Tim. vi. 16. Jesus brought "life and immortality to light" by the gospel,—2 Tim. i. 10. Amen. Let us "seek for immortality" through him.

Elmira, N. Y.

FUTURE PUNISHMENT, BY H. H. DOBNEY, Baptist Minister, England.

This work is now ready for delivery, having been re-printed in this country "By an Association of Gentlemen." In a most clear, kind, and convincing manner it demonstrates that the end of the wicked is destruction of being. It contains about 290 pages 12 mo, neatly executed. Price, bound, 75 cts.; in paper covers, 50 cents. A liberal discount will be made to wholesale purchasers; but none can be made on those in paper covers, if ordered to be sent by mail, as we are compelled to pre-pay the postage, which is 12½ cents per copy. This fact we were not aware of till we offered them at the Post Office. They can be had of the subscriber, 10 Chester St., Philadelphia, Pa.; of Elder Joseph Marsh, Rochester, N. Y.; and Dr. John Burdell, Dentist, No. 2, Union Place, New York City, by those who live in that vicinity.

Let the friends of the truth of no immortality to man except in, through, and by Jesus Christ, make no delay in scattering this work; it is mighty, thro'

God, in pulling down the strong holds of superstition and bigotry, on the subject of which it treats. It is a feast indeed. Two copies will be sent, by mail, for one dollar current money free of expense. GEO. STORRS.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, April 28, 1849.

Speaking the truth, in love.—PAUL.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

THE STORM IS GATHERING.

The world has been rejoicing in a political calm, since the angry winds of political strife were bound, by the Allied Powers in A. D. 1815. During which time, the sealing angel has been performing his peaceful and most glorious work. As the great mass reject his heavenly message, and but few are being sealed; the political heavens begin again to be agitated—the dark cloud of war once more skirts the European horizon—the angry lightning's flash and the dread thunder's roar, are seen and heard in the gathering and fearful storm, which threatens every moment to burst, in its mighty strength and devastating fury, upon the Roman world. The day of God's last controversy with the nations has already dawned! The Great Day of the Battle of God Almighty will soon begin! And the time of trouble, out of which God will deliver his people, will soon come.

There can be no mistake in this conclusion; for the word of God clearly teaches these things: and those who give earnest heed to it, as unto a light that shineth in a dark place, very well know whereof we affirm. They understand that this waking up of the nations, has its place in the sure word of prophecy; and that, according to the unfailing predictions of that word, this is their last rally, their last gathering for mortal conflict, before their destruction by the Lord of lords and King of kings, at his second coming. The next political calm this world will witness, will be under the righteous reign of King Jesus!

Speaking of the political condition of the old world, the seat of prophecy, the Foreign Correspondent of the Philadelphia North American, under date of London, March 9th, 1849, says:

"All Europe is in a disturbed state, Germany is unsettled, and anxious for a new government. Austria is sending troops to Italy, and at the same time is marching large armies in Hungary. The Hunga-

rians are defeating the Austrians, or driving them back into their own territory. A Prussian-German army will soon march to the frontiers of Switzerland, to demand Neutchatel. The Swiss remain in armed neutrality. Poland is watching narrowly the course of passing events. Spain is distracted by a civil war, and is preparing troops for Pio Nino! Portugal is bankrupt, and offers her aid to the Pope. Italy is threatened with a great army to reinstate the Pontiff. The Provisional Government is weak, having no money or faithful adherents. Transylvania is disturbed by a Russian army. Turkey is menaced by the Czar, who threatens to force a passage into the Mediterranean through the Bosphorus and out of the Dardanelles, in spite of the remonstrances of the Sublime Porte. Turkey is preparing a large army to meet the Russians in Wallachia and Servia. In India a desperate war is raging between the British and the natives, and one terrible battle, in which the former lost her best officers and thousands of men, has alarmed the British Government, whilst the desertion or retreat of British troops in the heat of battle, has tarnished the fame of British valor. Lord Gough is suddenly succeeded by Sir Charles Napier!

This is certainly an alarming picture. One shudders, in reading over the full detail of the late foreign news, at the almost certain prospect of a general war in Europe. Never was there so much to betoken general war ever read as there is now in the foreign details. But in order to show more fully in detail some of the movements, we copy from the above correspondence the following extract:

"The blame of the terrible loss which the British troops sustained is attributed to Lord Gough's incompetence and rashness! A large number of the aristocracy and nobility lost members of their families in this great battle. Shere Singh, now flushed with victory, will no doubt again attack the British. He has about fifty thousand men, well disciplined and well armed, and he occupies an excellent position. Lord Gough has only about twenty thousand men. Several battles may be fought long before Sir Charles Napier arrives on the ground.—With a reduced and disheartened army, even the courageous Napier will not be able to regain what Gough has lost. The recent accounts from India have been read in England with the most painful feelings.

"Every one who has watched the movements of Russia for a few years past will at once be able to account for the appearance of her troops in Transylvania, and her demand for a passage into the Mediterranean. Deep and crafty as she is, her ultimate designs are known to be the possession of Constantinople. Hence the alarm of the Sultan of the Sublime Porte. He knows that Russia intends eventually to take Turkey as she did Poland, and he has therefore sent troops towards Wallachia and Servia, and he will send 100,000 men thither, if Russia sends a similar force. The Sultan will be supported by England, France and Belgium, for these States will protest against the entrance of a Russian army into Wallachia and Transylvania, as it would be an invasion of the public law of Europe. Germany, too, will protest against such a step. But Russia, bold, cunning and avaricious, pretends she is merely going to assist Austria and Italy; under this pretence she has offered aid to Austria in Hungary; under this pretence she has offered to reinstate the Pope, and has actually loaned him six millions of scudi! But the Czar, is cunning—his eye is on Constantinople. All the European Powers know it, and they will combine together to oppose his schemes. The recent movements of Russia have caused considerable anxiety in several States, and the very rapid and extraordinary revolutions of the

last twelve years, against the European monarchs, singularly confirm the Emperor's prediction. Since the Emperor has burst the Russian empire, Charles has declared his will to take dict. It is commented the Lord and to see heavens.

A W.

DEAR Sir,
pay, of a
intended,
send it to
pressing
bid so do

It passes
article in
ing all to
week, for
the mea-
to send
what time

I would
referred
some little
labor of

Do not
way; but
way, we
the app-
Our be-

casting
comment
Your
New He-

Laon

A Mr.
ester, the
recently
tion, w
think, i
preache
at diffi
appoint-
cording
place an

"Do
valuabl
by frien
and Cap
Exp. M
above
er work

"T
dication
dinia, c
be the
have su

for the
many
clear
have b
city.
with
here, a
and ha

last twelve months have prepared every nation against the encroachments of their powerful Northern neighbor. The present year will show some singular or remarkable advances on the part of the Emperor of Russia."

Since the above was written, the storm of war has burst with fearful destruction upon the Piedmontese; in which the Austrians were victorious; Charles Albert has been defeated, and obliged to abdicate his throne and flee his country. What next will take place in the bloody drama, we will not predict. It is enough for us to know that the work has commenced, and will soon end in the coming of the Lord to 'destroy them who destroy the earth,' and to set up his peaceful kingdom under the whole heavens. Be ready for the glorious event.

A WORD TO YOUR FREE SUBSCRIBERS.

DEAR BRETHREN:—I am perhaps the least able to pay, of any who read the HARBINGER; but have intended, this long time, the first dollar I got, to send it to Bro. Marsh. Yet, when I did get it, the pressing wants of my sick family would seem to forbid so doing.

It passed on in this way, until I read Bro. Pinney's article in the HARBINGER, for Feb. 17th, recommending all to lay aside a little on the first day of the week, for benevolent purposes. I resolved to adopt the measure; did so; and, now, have got one dollar to send to Bro. Marsh. I intend to pursue this course what time I live, as the Lord shall prosper me.

I would recommend all to read the article above referred to; and let us try to relieve Bro. Marsh, in some little degree, from all embarrassment, in his labor of love.

Do not think of getting a dollar *at once*, in this way; but lay aside a little every week. In this way, we shall lose nothing; miss nothing; but gain the approbation of our Heavenly Father.

Our blessed Lord commended the poor widow, for casting two mites into the treasury; and will he not commend us for paying our honest dues?

Your brother, soon expecting to meet you in the New Heavens and New Earth,

NATHAN RICHARDSON.

Laona, N. Y., April 12, 1848.

A MISTAKE.—Speaking of the Church in Rochester, the Herald for April 21st terms it "the Church recently organized there." A church, or congregation, was gathered by Bro. Himes and others, we think, in '43—since which, the Word has been preached, the ordinances administered, and deacons, at different times, have been appointed. Some were appointed "recently,"—but no organization, according to its common understanding, has ever taken place among us. Please correct the mistake.

"DOBNEY ON FUTURE PUNISHMENT."—This new, valuable, and deeply interesting work, can be had, by friends in New England, at GEO. T. ADAMS' Hat and Cap Store, 87 Hanover Street, Boston; and of W. M. BATES, Lowell, Mass., Chapel St., one door above Elm. The "Six Sermons," also, and our other works, may be had at the same places.

GEO. STORRS.

"TWO-HORNED BEAST."—The recent defeat, abdication, and flight of Charles Albert, King of Sardinia, explodes the theory, that he was destined to be the Two-horned Beast, of Rev. xiii., as some have supposed.

Bro. J. B. Cook closed his labors with us for the present, last Sabbath. It was a good day; many were made to rejoice while listening to the clear and weighty truths he presented. His labors have been a blessing to the cause of truth in this city. He returns to his home, and field of labor, with the warm fellowship of many of the saints here, and their good wishes for his future usefulness and happiness.

ADJUSTMENT OF DIFFERENCES.

For certain reasons, not necessary to give, the following report, by request of certain brethren who made it, has been delayed in its publication until now.

We had long felt that an effort, at least, should be made to settle the difficulties existing between the conductors of the Herald and the Harbinger; and so expressed our feelings, in a private note, some time since, to Bro. Himes. We embraced the first favorable opportunity, on his arrival in this City, to urge the necessity of the accomplishment of a work so desirable. Bro. Himes expressed a willingness to do what was right, in the case. Being, however, unable to come to an agreement, we submitted the matter to our brethren, simply for their counsel. A number of elders and brethren met, and advised us to refer it to a committee of five brethren, who after hearing the statements of the parties, should give such counsel as they might deem proper; leaving the parties to follow the counsel, or otherwise, according to their own convictions of duty.

The five brethren were mutually chosen, viz:—Geo. A. Avery, E. R. Pinney, J. C. Bywater, G. W. Burnham, and G. Needham; who, after patiently listening to the statements of the parties, presented the following Report:

REPORT OF THE COMMITTEE OF INVESTIGATION.

The committee appointed by mutual consent, to investigate the causes of difference between Bro. Himes and Marsh, report as follows:

1. That, in the judgment of the committee, the first item, viz. (Bro. Himes alleges that he started in the advocacy of what he calls "the great Advent question," in connection with Bro. Miller, in a given course; that he has pursued that course, and has never turned aside,) *has been sustained.*

2. That item second, viz. ("That Bro. Marsh came into the cause, and co-operated with him for a time; and that afterward he ceased,) the committee think *has not been sustained fully*, Bro. Marsh not having ceased to advocate the Advent faith.

On this part of the item, ("and introduced other questions which tended to strife,") the committee are unanimous, that in themselves, there is nothing in the questions that tends to strife, but they have been made a matter of strife.

3. That item third, viz. (That he does "not complain of Bro. Marsh for exercising his liberty of believing and promulgating his faith for himself, but for the invidious manner in which he and his correspondents have conducted the controversy," *has been sustained.*

4. That item fourth, viz. (That he "has never assailed Bro. Marsh, or others, for their honest faith," *has been sustained.*

5. That item fifth, viz. ("and that he has only lifted up his hand in self-defence," *has been sustained.*—Bro. Needham.

Brethren Avery, Pinney, Bywater, Burnham: that while Bro. Himes has aimed at self-defence, he has transcended the bounds.

Bro. Marsh complains.—In regard to his complaints, the committee report—

1. That item first, viz. (That "Bro. Himes has in his defence, been very severe; so much so, that he has wounded Bro. Marsh and the cause," *has been sustained.*

2 and 3. Items second and third, viz. (That "Bro. Himes has erected his standard and drawn his circle," but Bro. Marsh "would not be bound to any human standard—that he had departed from that standard on the question of life and death; that he acted under the apostolic commission, 'teaching all things whatsoever I have commanded you,'") the committee report, that the contrast is *uncalled for, and unsustained.* The rest is admitted by the parties and committee.

4. Item fourth, viz. ("That in following this commission, Bro. Himes has taken offence; and instead of acting as a father to counsel and investigate, he has met him with severity and abuse." Committee report, that Bro. Himes did treat Bro. Marsh as a brother, in counseling and entreating him; but sub-

sequently, with great and unwarrantable severity.

In accordance with the above investigation, and the decision therein, the committee beg leave to suggest to the respective parties:

1. That we think, that if the papers conducted by them are to be heralds of the Advent, like journals devoted to the subject of Temperance, or Abolition, the great burden of their communications should be in harmony with that object, viz. the message of the angel in the fourteenth of Revelation, "The hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters;" which message brought and united us together in the above work.

2. The committee beg leave to say, that they think the introduction of questions foreign to the object, by Bro. Marsh, after Bro. Himes had repeatedly besought him to refrain, and the repetition of the same under the circumstances has been the occasion not only of acrimonious feelings, but it was uncalled for; and that it has tended to stir up and perpetuate strife; and we recommend, that while he studies to pursue such a course on his part as will ensure peace, we would not have him yield his conscientious convictions of duty.

3. The committee beg leave further to say, that they think Bro. Himes, in his replies, has not manifested that Christian forbearance which his station before the public demands, but has been too severe; and that this has tended to widen the breach between brethren, and wound the cause. And we further suggest, that, hereafter, if reviled, he revile not again; but if attacked directly, or by insinuation, he allow those who do it to glory in their folly alone.

SUGGESTIONS FOR CONSIDERATION.

Your committee suggest as a basis of future action, that having identified ourselves with the "Advent cause," and desiring its advancement, and knowing the importance of unity of purpose, and concert of action; in order thereto, especially in our organs of communication—the Advent papers—would humbly suggest the following as a basis of action to those conducting them:

1. That they adopt as their motto of action,—*"In essentials, unity; in non-essentials, liberty; in all things, charity."*

2. That all other subjects be considered as subordinate, and not to be insisted upon to the hindrance and detriment of the great work of preparing men for the judgment. *Note.*—This is not intended as a limitation of faith, or liberty to proclaim that faith; but simply the holding in abeyance those subordinate matters of faith, so as not to destroy unity of action on the great and primary subject of the Lord's coming, on the principle, that to enjoy associated rights, we must sacrifice individual rights.

3. That while brethren be allowed freely to express their views on all questions, yet controversy to be avoided, as much as possible, on all subordinate questions, and entirely on those calculated to gender strife.

4. That we cease finding fault with each other, and strive to excel in doing good.

5. That all personalities, all severe and uncharitable expressions, be avoided, that we may labor together in love.

6. Finally, instead of expending our strength and energies against each other in useless controversies, on points that gender strife, and distract the cause, let us unite with all our power against the common enemy, and for the propagation of the great truth, "The Lord is coming soon to judge the world.—Prepare! prepare!"

GEO. A. AVERY, Chair.

G. NEEDHAM, Sec'y.

Rochester, April 11th, 1849.

REMARKS ON THE ABOVE.

The term "invidious," in Bro. Himes' third specification, conveys a wrong idea. He repeatedly affirmed that he did not complain of a wrong spirit, but of the manner in which the controversy had been conducted. Two of the committee, since the meeting, have told us that by the use of the word it was not the design of the committee to charge us with having been actuated by a wrong spirit; but that the manner and circumstances under which the controversy has been conducted, "has been the occasion of acrimonious feelings," as their second

suggestion says. Had that specification said "imprudent," instead of "invidious" manner, we think it would have expressed the feelings of Bro. Himes and the committee; to which we might not have demurred; for we have learned that it is possible to be actuated by the purest motive, and at the same time, err in judgment. For this, however, we have only regret, not condemnation.

We agree with the committee, that the appearing of Christ and his kingdom, is the crowning truth of the Bible. It has been so held by us, and, we hope, will be unto the end. "Unity of action," is desirable, but can never be long preserved on any other principle than *believing and obeying the truth*; "subordinate" as well as crowning truth. The entire system of truth is perfect as a great whole; and all its parts are necessary. Discord, and collision of faith and action, arise only when some one or more of the truths of the great and harmonious whole are held in "abeyance," disbelieved, rejected, or errors added. In matters of *faith and practice*, let the parties concerned, as disciples of Christ, *believe and obey the Bible*, and union of action will be the happy result. But if we depart therefrom, and introduce *doctrines or measures* which it does not teach, division will be the consequence.

As to the fact of investigation producing strife, we remark, that *Truth* has always produced strife, and always will, while *Error* exists: and the very fact that strife is one of the results of investigation, is evidence that Truth is not understood, and, therefore, should be judiciously investigated, that people may understand, be purified, and saved by it.

We return our thanks to the committee for the counsel they have given; and hope much good may be the result. Whatever injuries may have been done to us, we freely forgive, as we hope to be forgiven for any wrong we may have done.

As our correspondents will see that the chief cause of complaint against them is, that the "manner" in which controversy has been conducted, "has tended to stir up strife,"—we hope, therefore, that all occasion for this complaint in future will be taken away. Let not an unkind word, or insinuation, escape from your pens. We do not, however, wish any one to be in the least restricted in the *free and full* investigation of any *Bible* doctrine; but we do entreat all, in their investigations, to "SPEAK THE TRUTH IN LOVE," that you may aid in healing past difficulties, in consummating a union among us that will be for the glory of God, and in bringing before this benighted age THE TRUTH as it is in Jesus. The Lord direct in this important matter.

TO CORRESPONDENTS.

A. H.—By a moment's reflection we think you will see that, if Christ was crucified on Thursday, the next First Day, or Sunday, would be, not the third, but the fourth day. The day of his crucifixion must be counted. He was doubtless crucified on Friday.

H. L. Bradley—Though your reasons for renouncing the theory which places the thousand years of Rev. xx. in the past, are conclusive; yet, according to our former arrangements, to have this subject submitted, for the present, to two competent brethren, we think it advisable not to publish them now. At another time, if thought advisable, they may be published.

J. R.—The fact that there is "one faith," as Paul says, is conclusive evidence that he was not sent to preach a different gospel from that preached by Peter. The one having the "gospel of the circumcision," and the other the "gospel of the uncircumcision" committed unto him, only shows that one was

sent to preach the gospel to the circumcised Jews, while the other was sent to preach the same gospel to the uncircumcised Gentiles. To suppose that baptism is not binding upon Gentile converts, is in direct opposition to not a few of the plain commands of the New Testament. Though Paul (perhaps on account of his small stature) was not sent to baptize, yet he did baptize some—and uniformly teaches the ordinance, in his epistles.

Z. M.—The "handbill" you have sent is full of fundamental errors. The Kingdom of God is to be set up on *this earth*. No such kingdom exists on the earth; consequently, it is not yet set up. In "the days of these kings," does not necessarily mean that the kingdom shall be fully set up during the existence of these kings; but the work preparatory to setting it up will commence in their days; or, in their days the stone will smite and grind to powder the image. We are doubtless very near the time when this mighty and terrific work will be accomplished, and the Kingdom of God be set up under the whole heavens. The smiting we think will be not a gradual but an instantaneous work.

J. G.—We spent some time in trying to prepare it for the press, but could not without transcribing it: this we had not time to do. This we think was stated at the time. If we remember correctly, the sentiment was good.

TURNED UNTO FABLES.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

The articles from Bro. Wells, which we are publishing, seem to supercede, in part at least, the necessity of our saying more on this subject, now: we may at another time. We will say however, from a careful examination of the matter, that no prophecy has been more literally fulfilled than the one under consideration.—The church has, in *all* the fundamental doctrines of the Bible, "turned away from the truth, and is turned unto fables," or false doctrines. The last days, therefore, have come, and the Lord will soon appear to give a crown of righteousness, to all who resist error, abide in the truth, and love his appearing.

These highly important truths should be suitably impressed on the minds of the saints, in these perilous times; for it is only by faith, not in Fables, but in *the Truth*, that they can stand.

Bro. Taylor's views on the seventy weeks, we do not yet see to be correct. We may give our light on them when Bro. T. is heard. The time of the Lord's coming is a Bible doctrine, and should be investigated,—and may be understood by "the wise," as it is revealed in the Bible. Let the subject be examined with an unprejudiced mind, and carefully.

THE ATONEMENT.—We shall soon commence the publication of a series of very valuable articles on this subject, from Bro. E. Miller, jr. A crowd of matter previously received, has caused their delay, and the delay also of several other communications.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the

low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

Correspondence.

THE ANGEL OF REV. XIV. 6, 7.

HIS WORK AND ITS RELATIONS.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,— saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

I. Who or what is this angel?

It is believed to be the agency which God has chosen to make this proclamation. My reason is this: The commission to preach the gospel "to all nations for the obedience of faith," was given to the Apostles and their successors. (Mat. xxviii. 19, 20; Mark xvi. 15, 16.) This divine commission extends to "all the world." It is in duration commensurate with the Gospel age: Lo, I am with you always, till THE END of the world."

In the conversion of Cornelius, we have an illustration of this truth. He told the Centurian to "send men to Joppa and call for Simon." Why did not this angel tell the story of Gethsemane, and Calvary, and the coming Kingdom? He had just come from Jesus, blazing with the light of truth! He was glowing with the radiance of "the glory of God, as it shines in the face of Jesus"! Yet he, as in duty bound, fulfilled his own commission. That was to encourage Cornelius, and point him to Peter, who had the Gospel to preach. God well knows his own instituted ministry. The living Epistle must take the written Epistle, and bear it with human sympathies to the human heart; consequently, I conclude that the angel of this text is but the agency employed in giving this proclamation of "the everlasting Gospel"—the Gospel of the everlasting age, just about opening on our enraptured vision!

It is true that there may be, probably *must be*, a real angel—a celestial being, giving rise, direction and progress to this mighty spiritual movement, which John, in vision, saw. The ground for this idea is found in the record given by Daniel, the prophet, of the angels of the nations, or Prince of Persia, of Grecia, and his "people." Also, in the teachings of Jesus: "Their angels in heaven do always behold the face of my Father, which is in Heaven." If political revolutions, and even our Lord's "little ones," are superintended by angels, surely there is no incongruity in supposing that a ministering angel directs this "everlasting Gospel." Yet the visible, outward agency, is human. (Mat. xviii. 10: Rev. i. 1: xix. 10: Heb. i. 14.)

II. His work. His work is to make this proclamation. This, for the time, is to occupy his thoughts, and employ his energies. Such is the work.

It is not to contravene, or contend with, the other angels. It is not to slight or disregard the fundamental truths of Holy Scripture. God's

"wages are equal." This absorbing mission of revealed impending judgment, the utterance is due glory to Him." good speech. It is sinful men—of im-

III. His relation late. He does not till the judgment, others stand out, foreground of the dors of the opening. They "firmly convince off the mess, warn the world of we see the detailed is not material; but amid the intense of approaching devils are all as angel. This one proclamation of and cry, and full

The relations must also be have the gospel, man the judgment, all are grouped into solidity, and sole address. Human unnerve the mess subjects, and the messenger and

Thus we find a new view of the tions! "Truth stronger, "than return here, just."

FROM

DEAR BRO. glad to hear the the "furnace," field, and sound soon coming. None the less for the flesh; for I and are faithful am a way-worn where "the ind to Jerusalem," quiet habitation taken down, never be removed thereof be bro will be unto streams." O as this. My so glorious a we shall see Him in white. There, with safely forever ing prospect With what rapid the glorious what grandeur with all his sh

We oft find joying all the delightful land and south; then break for mine! The had heard of look at the K and realize the saith, "when

"wages are equal"—His angels, harmonious. This absorbing message seems to be a *concentration of revealed truth, on those who live under impending judgment!* It is given with power—the utterance is distinct: "Fear God, and give glory to Him." It is Gospel, or God's spel, or good speech. It is good news of forgiveness for sinful men—of immortality for mortal men!

III. His relations. He is not altogether isolated. He does not fill the whole field of vision, till the judgment, as some might suppose. *Three others* stand out, with like prominence, in the foreground of these visions of the terrible splendors of the opening scenes of the "day of God"! They "firm concord hold." Neither drowns or rives off the message of the other: together they warn the world of its coming doom. Whether we see the detailed relations of each to the other is not material; but the fact is, they are *all there*, amid the intense activities and awful solemnities of approaching judgment. Angels, men and devils are all *astir*; but nothing hinders this angel. This one does not bind, or annul, the proclamation of the others. They must all fly, and cry, and fulfil their full commission. Amen!

The relations of this message to other truths must also be harmonious. God and his creation, the gospel, man, godly fears and worship, and the judgment, all lend their revealed light—all are grouped into one heavenly harmony, to give solidity, and solemnity, and power to this angel's address. Human views dilute the message, and unnerve the messenger. Divine views of these subjects, and their relations, *give strength to the messenger and weight to his message.*

Thus we find an easy, *natural, comprehensive* view of this angel—his work and its relations! "Truth" if not "stranger," is yet stronger, "than fiction"! It will bring a richer return here, and "at the resurrection of the just."

J. B. C.

FROM BRO. G. DILLABAUGH.

DEAR BRO. MARSH:—My heart was made glad to hear that Bro. Pinney is coming out of the "furnace," and will soon be able to enter the field, and sound the glorious proclamation of our soon coming King. My sympathy for him is none the less for having never seen his face in the flesh; for I love all who love the whole truth and are faithful to my Master. I feel too that I am a way-worn pilgrim, journeying to that land where "the inhabitants shall not say I am sick—to Jerusalem," which "thine eye shall see a quiet habitation, a tabernacle which shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams." O, bless the Lord for such a prospect as this. My heartswells with rapture in view of so glorious a home, an eternal inheritance! There we shall see the King in his beauty, walk with Him in white, sit down with Him on his throne. There, with our iniquity forgiven, shall we dwell safely forever. O, bless the Lord for the cheering prospect of soon entering the goodly land. With what rapid flight will the sublime scenery of the glorious future pass the active mind; with what grandeur will the coming of Christ appear with all his shining host.

We oft fancy ourselves in the new earth, enjoying all the fullness of glory; gazing o'er its delightful landscapes. We look east, west, north and south; clasp our hands, bearing palms, and then break forth in rapturous strains—All, all is mine! The eye now beholds the King! We had heard of glory, but now we see it! We look at the King, then at the redeemed company, and realize the meaning of that Scripture which saith, "when He shall appear we shall be like

him!" We then remember that it is written—"then shall the righteous shine forth as the sun in the kingdom of their Father." These are they who have lived godly in Christ Jesus, suffered persecution, but were not forsaken of the King of kings.

While suffering persecution, but not forsaken of God, or of his true children, we often exclaim, who shall separate us from the love of Christ! Shall tribulation or persecution? No, King eternal; to thee we cling. When our foes are clearly shown to be those of our own friends; when we have to endure the trials of false brethren; when the roaring billows of cruel persecution arise, from this and from that unthought of quarter; when it would seem as though the next dash of the wave would sink forever, bow and stern of our tried vessel, it is then the sweet strain from the prophecy of Isaiah will settle down like the sunbeams of glory in the almost fainting mind—"O, thou afflicted, tossed with tempest and not comforted; behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones; and all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shall they be established." No weapon that is formed against thee shall prosper. When we feel confident that we have done nothing to transgress the holy law of God or of good order, how mildly can we bear to have hurled from us our reputation.

O, ye persecutors of the children of God, and of the second appearing of Jesus Christ, hearken diligently to the voice of the Prophet—"Seek ye the Lord while he may be found; call ye upon him while he is near, (even at the doors,) for his salvation is near to come." Praise the Lord all ye his saints for the cheering prospects that soon, very soon, the mighty God will gather all his saints together, those who have made a covenant with him by sacrifice—Psa. l.

I remain yours, in hope of soon emigrating to the land of Palestine, with all the redeemed family.

GEO. DILLABAUGH.

P. S. No doubt you would like to know how the Advent cause is prospering in Canada West. I must speak the truth as far as my knowledge extends. There is a death-like slumber stealing over the minds of the greatest number, and some are so soundly asleep that they are unconscious of what is taking place. The faithful laborers, who are living what they profess, are few, and the lambs are left without a shepherd, to be devoured by the "greedy dogs, which can never have enough—sleeping, lying down, loving to slumber." O, ye unfaithful watchman, where are you? And you backsliders, why will you die? And you professors, follow close the directions of the chart, or you will land in an unsafe harbor.

G. D.

Kingston, C. W., March, 1849.

FROM BRO. L. CARNCROSS.

DEAR BRO. MARSH:—The weekly visits of the "Harbinger and Advocate" are very acceptable to me in these times of "peril." There are but a few in this vicinity who have any sympathy for the doctrine of the second speedy coming of Christ. The cry of peace and safety has succeeded in bringing them into a profound sleep, with but few exceptions.

Bro. Wendell has held a series of meetings here, which were well attended, and good I believe was done. Some who were strong believers in a temporal millennium confessed that they had given that up; and others who opposed the doctrine, confessed publicly that it was the truth of God. The evidence is so clear I cannot see how

it could be rejected by any one; but it seems that some would not believe, though an angel from heaven or one from the dead should declare it. But the time is at hand when they shall see and be ashamed at their envy at God's people.

Yours, in expectation of eternal life, through Jesus Christ our Lord. LEWIS CARNCROSS. Plainville, N. Y. April 2, 1849.

FROM SISTER E. L. A. HEMENWAY.

DEAR BRO. MARSH:—I have just had a rich feast—yes, a feast of fat things, meat in due season—while perusing the last number of the Harbinger. Blessed be God, the truth, the present truth, is sweeter to my taste than the honey comb. The more I get, the better I love it. Well, praise the good Lord. We are almost home. I do believe it with all my heart, and while I believe I rejoice; yes, and will rejoice, as we draw near home. As my trials increase, so my love to God increases. Never, no never, did the character of our blessed Lord appear so lovely to me as at the present time. How true, "God is love." O, may our hearts be filled with love to God, his truth and his dear children.

The Lord help us to be god-like, that we may at last be received into his peaceful and blessed kingdom, is the prayer of your unworthy sister.

EMILY L. A. HEMENWAY.

Concord, Mass., March 29, 1849.

FAMILIAR SPIRITS.

DEAR BRO. MARSH:—What is it about the "rapping spirit"? We, in these parts, are somewhat curious to know more about its operations. Is it still extending its operations? and what is the opinion of community concerning it, &c.? Methinks it bears its character and origin on its front. Alas, we are in "perilous times"! May God preserve his flock in this "dark and dreary day," and speedily gather them to their heavenly home. Amen. Yours,

D. T. TAYLOR, JR.

Rouses Point, March 26th, 1849.

We believe the delusion is still spreading, not only in the city, but surrounding country. And we hear it said that a sect will be formed, who will be guided by its diabolical influence. Go not after them, for their ways lead down to death.

EDITOR.

FROM BRO. H. DODGE.

DEAR BRO. MARSH:—The Church of Christ in this place still remains steadfast in the faith of the blessed gospel of the Kingdom. We have had much to encounter, and at present are not without trials; but the God of Daniel has been and still is with us, and will conduct us to the end.

Bro. Macomber is still with us, holding forth the faithful word, but contemplates leaving soon for a more extensive field of labor. We hope, however, that he will not leave us until some one of God's ministers will take his place. Our prayer is that God may send us one to dispense the word unto us.

Yours, most affectionately,

HIRAM DODGE.

Newshoreham, R. I., March 29, 1849.

NIMMONS & ROADS, Ohio.

Two families of Adventists here, living near together, hold meetings, and are blessed of the Lord. Bro. Lyons, of Marysville, sometimes preaches to us, and we are glad to hear him; but he lives thirty miles distant, and in bad weather cannot visit us often. We wish any of the Lord's ministering servants coming to this region to visit us.

JAMES MARSH.

